

THE
CHRISTIAN SPECTATOR.

No. 8.]

AUGUST 1, 1825.

[VOL. VII.]

RELIGIOUS.

For the Christian Spectator.

CERTAIN NATURAL PRINCIPLES IN
MAN DISTINGUISHED FROM HOLI-
NESS.

ALL who profess to believe in the Bible as a revelation from God, consider holiness as an essential requisite to salvation. The only difference among them, professedly, relates to the *nature* of this qualification; some making it include many things which are entirely distinct from it, and others refusing to allow that degree of estimation to certain valuable principles in man, to which they are justly entitled. It is the object of the following discussion, to distinguish between holiness, and certain amiable affections and valuable principles in human nature, with which it is often confounded.

Holiness has been variously defined, as consisting in moral purity, or freedom from sin; in conformity to the moral character of God—in obedience to the moral law. Any one of these definitions will express the truth with more or less accuracy. Holiness doubtless consists in obedience to the moral law. That law, Christ has summed up in love to God and our neighbour. Obedience to the moral law, therefore, or love to God and our neighbour, in other language, is, love to intelligent or moral beings.

Perhaps it would be rather more definite to say, that holiness con-

sists in *love to moral beings, as such*; beings either sinful or holy, including them both.* But the word holiness is used in a primary and in a secondary sense. In the *primary* sense, it consists in *benevolence to moral beings as such*. In the *secondary* sense, it is *exclusive complacency in a character like itself*. In this sense, it is the love of holiness in the primary sense.

Strictly speaking, holiness has no direct reference to the happiness, or to the qualities of mere sensitive beings—beings capable of happiness, but not moral agents. That which embraces the happiness of all beings capable of happiness, whether animal or rational, is properly denoted by the broader term, benevolence. In its widest and appropriate sense, benevolence has respect to the happiness of all percipient beings, considered *simply as enjoyment*; whether it be animal, social, intellectual, or moral enjoyment. That which has respect to man, considered simply as an animal, a social, or an intellectual being, is properly benevolence.

* The word *moral*, in this discussion, is used in the *theological* sense,—to denote what is either *sinful or holy*, except where other phraseology expressly affixes to it the popular sense. I do not think it important in this discussion, to exclude God from the number of beings denominated *moral*, and confine the term as some have done, to beings who are subject to the divine law.

Where it has respect to man as a moral being—as a subject of the government of God—it then becomes holiness. Benevolence is a general term; holiness is specific. Benevolence may become specific, by the addition of some qualifying term, as holy or Christian. Where we do not wish to distinguish holiness from the native benevolent affections, and where we know that we shall not be misunderstood; it is sufficient to call it benevolence.

It may serve to render our views on this subject more definite and clear, to inquire in what manner our conceptions of holiness are formed. Like the other attributes of an agent, holiness is a relative term; and our conceptions of it are formed in the same manner as we form our conceptions of his other attributes,—by considering certain classes of his actions; or, which is the same thing, by considering his actions in view of certain objects. It is a well known principle in intellectual philosophy, that *every attribute of an agent has its appropriate object, in view of which it is brought into exercise; and without this object we should never discover the existence of the attribute itself.* We learn therefore what any attribute is, by considering that class of actions which have respect to its appropriate object. Let us apply this principle to man and to God.

We discover whether a man possesses *memory*, by observing whether he is capable of recalling former thoughts, or impressions once made upon the mind. We do not think of discovering the existence or nature of memory, by observing how he conducts towards a being in distress. This is not the proper object. Here we see the operation of *compassion*, or the want of it. Nor do we think of discovering whether he is compassionate, by observing his skill in mathematical

demonstration. Here we see the exercise of *reason*.

Considering God in respect to the design displayed in his works, we say he has *wisdom*. Viewing his conduct in relation to the happiness of all percipient beings, considered *simply as enjoyment*, we say he is *benevolent*. But how do we learn the nature of his holiness? I answer, by considering his conduct in respect to *moral beings*; particularly *sinful* beings. In this way we learn, that he hates sin; that he desires to make holy beings happy, and views their characters with complacency; that he desires sinners should become holy and in this way happy; and that, though he gives them social and intellectual enjoyments—he will not make them happy as *moral* beings, unless they become holy; but, on the contrary, will make them miserable. Without thus considering the conduct of God in relation to a moral object, we should never have any just conceptions of him as a holy being. Though we should for ever consider his treatment of mere sensitive beings, possessing the highest degree of enjoyment of which they are capable, we should have no just conceptions of his holiness. Benevolence and holiness are relative terms; and in order to form just conceptions of them, we must consider the agent acting in view of the appropriate object. What that object is, so far as it is a subject of the philosophy of mind, is shown by reflection and observation. There is the same evidence that the proper object of holiness is a moral object, as there is that the proper object of benevolence is the happiness of all percipient beings; or the proper object of compassion a being in distress. Other evidence will be exhibited in the course of the discussion. We may however, with propriety, speaking in a general way, ascribe all the happiness in the universe to God's

benevolence; but that which has respect to the happiness of moral beings is *holy* benevolence—it is holiness.

Holiness in man, therefore, differs from the native benevolent affections, because it has respect to a different object; namely, a moral object. Compassion towards animals, is a benevolent, but not a holy affection, because it has not a moral object. It is, in itself considered, no more a holy affection, than that compassion which is exercised by one animal towards another. Instances are numerous, of animals manifesting kindness to one another, in a manner which “puts human nature to the blush.” They have imparted their own food to the wounded and distressed, so as to be the means of restoring health. They have with great exertion often saved persons from drowning. They have communicated intelligence of persons in distress to those who could relieve them, with all that apparent anxiety and tender solicitude which a man could have manifested, without the use of language: and when the desired relief has been afforded, they have exhibited the highest degree of satisfaction. Now, here is sympathy, kindness, affection; but it is not holiness. Neither is it holiness in man, when exercised toward the same object. But the man *himself* is holy or sinful, in his treatment of the animal creation, according as he carries along with him a regard or a disregard to the will of God. So he is in the indulgence of his natural taste, which is in itself neither sinful nor holy. But if he does not “eat and drink to the glory of God,” he shows a disregard to the authority of Jehovah. Doing what God forbids or neglecting to do what he requires, shows a disregard to God himself. It brings to the view of the agent, a moral object, a Being above him,

who rightfully commands his services; and whom, if he disobeys, he disregards and sins against him. But it may still be thought that the animal creation is the proper object of holy affection because “a righteous man regardeth the life of his beast.” True he does; and so does the *unrighteous* man, when not under the influence of bad passions. The righteous man also possesses and exercises memory, imagination, reason, judgment; but this does not prove that these exercises are in themselves holy. Not every thing which a righteous man has or does, is of course holy, in itself considered. Nor is every thing which a wicked man has or does, in itself sinful. It may not of itself possess any moral character at all; and yet it may in either case become holy or sinful *in the agent*, according as it is done from a regard or a disregard to God or to the spiritual good of man.

Holiness differs from *the social affections* in two respects;—in respect to its object, and its effects. When exercised towards man, it has respect to his *moral character and circumstances simply*. But the social affections have respect to man only in his social capacity. *Parental* affection, for example, has for its object, a child, considered simply in *that relation*; without regard to his moral condition, or to his relation to his Creator. Suppose a pious parent has a child that is grossly vicious: has he no affection for that child? “Can a mother forget her child?” Yet, if the parent has the love of God in his heart, he neither desires to gratify the sinful propensities, nor approves of the moral character of his abandoned child. That character is the object of his entire disapprobation. Still, *as a parent*, he loves his child. On the other hand, his holy love will fill him, *as a Christian*, with tender compassion for the *spiritual welfare* of his child, and

cause him to pray and labour for his child's salvation. His parental affection may operate favourably, by awakening his attention and fixing it more intensely on the condition of his child, and quickening his efforts as a Christian. But the object of his parental affection is his child, *as his child*; not as a moral being. On the contrary, the object of his *holy* affection, is the *soul* of his child; it is his child considered as a subject of God's moral government—two distinct objects. If we look at their effects more particularly, their difference will further appear. Holiness opposes sin, in every form and degree, in the person towards whom it is exercised; and though it seeks the highest happiness of its object, it will not allow, for the sake of gratifying that person, the least *sinful* indulgence. Natural affection, on the contrary, will consent to sinful indulgence in its object, even against reason, conscience, and the law of God. How often do we find parents, from parental affection, consent to their children's partaking of sinful indulgences and amusements, when reason testifies that those indulgences will injure the health, and conscience testifies that they are contrary to the divine commands and ruinous to the souls of their children. This, lamentable as the fact is, pious parents sometimes do, through the strength of their *natural* affection and the weakness of their love to the *souls* of their children. They have so little holiness, that their parental affection often triumphs over it, and causes them to yield to their children's importunities though contrary to the precepts of God's word. But did they possess greater degrees of holiness, more concern for their children's spiritual welfare, and more regard to God, they would testify against such practices, tenderly and faithfully enforce the divine precepts, and hold up to

view the dreadful consequences of disobedience; and if need be, they would interpose with parental authority.

To an inattentive observer, the social affections sometimes appear, at first view, to have respect to the moral condition of their object; but a little attention to the circumstances of the case clearly shows that they do not. A tender parent, though influenced by no higher principle than parental affection, will earnestly desire that his children may be happy in the future world; and will not endure the suggestion, that those of them who have departed this life, have not gone to heaven, whatever may have been their conduct while here. But if you mark his conversation, you will clearly perceive it is not the moral happiness or misery of his children which he has in view. The *kind* of happiness or misery is not taken into the account. It is *mere pleasure or pain*, without respect to its nature; and that is sufficient to excite the highest degree of parental solicitude. That it is not the holy happiness of heaven which he desires for his children, is further evident, because he neglects to instruct them in the only way of salvation, and to pray for their conversion to God; and because he allows them in such amusements and unhallowed practices, as serve to drown all serious thoughts of God and salvation, and to fix them in a state of thoughtlessness respecting their hereafter and of utter unpreparedness for heaven. These things he does, instead of training them up in the way they should go. But these things he would not do, if he had a sincere regard to the spiritual welfare of his children, or a holy regard to the authority of God.

Another illustration of the general subject:—An unsanctified man sees his Christian neighbour suffering some great temporal calamity. His sympathies are wrought upon,

and he endeavours to afford relief; at the same time, he despises his neighbour's *religious* character; though he believes him to be, on the whole, a very good man: but he regrets that he should be the dupe of such *superstition*, as he chooses to call his religion. Now, here are evidently *two* objects presented to the unsanctified man, in the condition of his Christian neighbour. One is, his religious character; which the unsanctified man despises. The other is, his suffering state; which the same unsanctified man commiserates and endeavours to relieve. In one case, it is a moral object, towards which we see some of the feelings of a sinful heart called forth into exercise. In the other case the object is suffering humanity, in view of which we see the operation of human sympathy. Now let us change the temporal condition of those two men. The Christian sees his neighbour, by means of vicious courses, placed in circumstances of distress. Here likewise are two objects presented to the Christian; his neighbour's suffering state, which, from the common sympathies of humanity, he likewise commiserates and endeavours to relieve. The other object is, his neighbour's moral condition. Whilst the Christian has an utter abhorrence of those sins which have brought the unhappy man into this suffering state; he has a tender and anxious concern for his soul, and prays and labours for his conversion and salvation. In view of this *moral* object, we see the operation of holy affections.

That compassion for suffering humanity is distinct from holiness, is further evident, because it is to be found in persons so grossly abandoned, as utterly to exclude the idea of their being the subjects of holiness. It is a well authenticated fact, that a highway robber, hastily carrying off his booty, and seeing a helpless infant exposed to death in the field—whose mother

lay dead by its side,—being touched with compassion for the suffering infant, forgot the danger to which he was exposing himself, and went to give information of the fact, that the assistance which the peculiarly delicate circumstances of the case required, might be afforded. On account of this delay, he was apprehended, brought to trial, and executed. Whatever may be said of the moral character of the highwayman, who will say that the compassion he felt for the little sufferer,—compassion too which was exercised at the hazard of life, was not an amiable and excellent quality? But who will presume to assert that it was holiness; and that the robber, by swinging from the gallows, was only put the sooner into the possession of the joys of paradise?

Now take the Christian and the unsanctified man, both possessing a large share of the good things of this life, and present before them two different objects of charity;—one object addressed to the common sympathies of humanity; the other, strictly a moral object. Present to the unsanctified man the condition of a poor widow, and her fatherless children, suffering for want of the necessities of life; some of them sick and unable to obtain medical aid; and all of them suffering by means of a hard hearted creditor. You may see the tears starting in his eyes and falling down his cheeks; and no sooner have you finished the sad tale of suffering, than he empties his purse into your hand, with a strict charge to relieve the poor widow and her fatherless children. Go now to the Christian, and present the same picture of suffering. His sympathies too, are wrought upon, and he gives you of the bounties of heaven which he has, to relieve the distressed family. But he wishes to know, likewise, what is the poor widow's spiritual condition; whether, amid her afflictions, she has the comforts and supports of religion: and he is not

satisfied, till, by the gift of a Bible, or in some other way, he administers to her spiritual comfort. Now place before each of these men, strictly a *moral* object of charity. Present to the unsanctified man, the perishing condition of his fellow-men without the gospel, and solicit his aid towards sending it to them. I do not mean, however, that in *every* case in which such an object is presented to an unholy man, it is treated in the following manner. In this age of religious charity, and in places where giving is fashionable, and where light is so generally diffused that it cannot be resisted without endangering a man's reputation, a variety of motives will sometimes operate, and that powerfully; which, however, I cannot stop to specify. But I *do* mean, that such cases as the following are continually occurring; and that they exhibit the natural operation of a sinful heart when left to itself, without counteracting causes. Present to such a man, I say, the moral condition of the heathen, and the importance of sending them the gospel, in order to their conversion and salvation. He does not feel for them. He does not feel for his own soul; and how should he feel for theirs? Unless you present the subject of *civilization*, as connected with your object, or of literature and intellectual improvement, or of suffering humanity,—something more than the moral condition of the heathen; you might as well attempt to move by such motives, a mountain of ice. That holy principle which *perceives and feels* these motives, is wanting within him. And as he does not know what it is himself, he often attributes those Christian efforts to mistaken, or very unworthy motives, and even to the worst of motives, on the part of those who are engaged in this work of Christian benevolence. Turn now to the Christian, whose heart is warm with love to the souls of men:—

I say whose heart is *warm* with holy love. Point him to the condition of millions without the gospel. He feels the object. His heart's desire and prayer to God for them is that they may be saved; and he opens his hand and contributes liberally for their relief. He does what he can himself, and uses his influence to enlighten and encourage others in the good work.—I will only add, as a general remark, that every Christian, who is suitably enlightened, and has the means, will be engaged in this work of Christian charity, exactly in proportion to the holy love which he possesses: and where he is wanting in activity on this subject, he is wanting in holiness.

Human friendship may exist in a very high degree of refinement, and apparent disinterestedness, without having the spiritual welfare of its object in view. A man may treat his friends kindly and affectionately, and yet never strive to benefit their souls, or think of exhorting them to walk in the way to heaven. On the contrary, in the exercise of this refined human friendship, the unholy man will go with his friends to scenes of vanity and dissipation, where every serious thought of God and salvation is banished, and where it would be deemed the very height of incivility, even to allude to the condition of their souls, or to their eternal well-being. Notwithstanding the refinement of their friendship, the spiritual good of each other is not regarded or thought of. They may live during a long life in the interchange of kind offices and tender sympathies, and yet never have made each other's spiritual welfare an object of the least concern or regard. More than this;—the pious admonitions and other efforts of their pious friends for their spiritual good, may not only have been disregarded by them, but also treated with ridicule and even contempt.—But those who are ardent Christians as well as

friends, will strive to promote each other's spiritual welfare. They will speak often one to another respecting the condition of their souls, and endeavour to encourage and strengthen each other amid their spiritual trials and arduous duties; uniting their hearts in prayer to God for all needed grace; and sometimes, "speaking to themselves in psalms, and hymns, and spiritual songs, singing and making melody in their hearts to the Lord."

Next, consider the object and the operation of mere *patriotism*. A man, actuated by no higher principle than patriotism, may have such a regard for his country as to make the greatest exertions and sacrifices for her freedom; and when he has become warmly engaged, he will even risk his life, perhaps a hundred times, in his country's cause. He will make great exertions to promote her valuable civil and literary institutions; her liberty, science, wealth, greatness, and glory, in the view of surrounding nations. But place before him a moral object, the spiritual condition of those portions of his country which are destitute of the privileges of the gospel. That he will leave to the religious part of the community. Unless you can persuade him to believe that his country's *temporal* prosperity will be promoted by sending them the gospel,—something more than the spiritual and eternal welfare of those immortal beings; you may not be able to exert any influence upon him; unless, to excite his opposition. But the man who is an ardent Christian as well as patriot, while he labours to promote his country's temporal prosperity, looks also to the spiritual condition of his countrymen. He feels for their immortal welfare, and labours to send to those of them who are destitute, the bread of life.

The patriot, whose heart had become warmly engaged in the cause of freedom, might not be satisfied

with achieving the liberties of his own country. But we will take a strong case,—glowing with the same feeling, a little expanded, he might have such desires for the freedom of other oppressed nations, as to induce him to cross the ocean, and tender them his services. He might be eager to engage in the cause of the Greeks or Spaniards, with all the fervour of a universal philanthropist. If successful in these efforts, we might suppose him glowing with the same philanthropy and tendering his services to other nations; and yet, there might not one thought of their spiritual condition enter his mind. He might be as profligate and headstrong as the nobleman who but recently offered up his life on the altar of Grecian freedom. The God above him, and the salvation of those millions for whose temporal welfare he had hazarded his life, might not be regarded at all. He might not be willing to lift a finger to rescue the millions of benighted heathen, from bondage to sin and Satan. He might even ridicule the idea of sending missionaries to teach them the knowledge of the truth as it is in Jesus; as some boasted patriots and philanthropists have done; though I do not say how rightly so named. He might think it a visionary expedition of enthusiastic religionists, undertaken to promote the interests of a sect. That holy desire for the salvation of sinners and the extension of the Redeemer's kingdom, which has given rise and expansion to these Christian efforts, he knows not. His patriotism and philanthropy relate to different objects; and his unholy heart is ready to attribute these efforts to other motives than those which actuate the devoted Christian in these glorious enterprises.

Take the same unholy man, with all his native sympathy and love of country, and present before him another moral object:—I mean, that system of divine truth contain-

ed in the gospel ; which brings to view the character and condition of man, and the character of his Creator and Redeemer. Preach Jesus Christ, and him crucified. Set before him affectionately, but faithfully, his lost condition as a sinner ;—as one who has not had God in all his thoughts, nor sought to glorify his Creator at all, notwithstanding the noble achievements by which he has added much to his country's glory. Urge upon him the duty of repentance, and the necessity of relying for salvation, not upon his noble achievements, but upon *Christ crucified*,—renouncing all merit of his own at the hand of God ; and unless conviction is fastened upon his conscience by the Holy Spirit, he will spurn such sentiments from him with indignation. The preaching of the cross will be foolishness indeed, beyond endurance. His generous sympathy, his friendship, his patriotism, his philanthropy, will be his hope and his shield.—If you now conduct him to a praying circle of devout Christians, and let him hear them talk of the love of Jesus, and pour out their supplications at the foot of the cross, and unite in a song of devout gratitude and praise to him who died to wash them from their sins in his own blood ; in all this there will be no entertainment for him with his unholy heart. No string will vibrate in his bosom in unison with their humble confessions, their fervent supplications, their devout praises to redeeming love. For such holy employments he has no relish. Because “the natural man receiveth not the things of the Spirit of God ; for they are foolishness unto him ; neither can he know them, because they are spiritually discerned.” To receive and relish “the things of the Spirit,” requires something which is not furnished by any of the natural affections, nor by all of them united. It is that principle of holy love to moral beings—to God and our neigh-

bour—which he possesses who is “born of God and knoweth God.”

Notwithstanding the favourable light in which these natural principles have been viewed, a great deal of what is commonly called love of country and love of liberty, might with much more propriety be denominated love of glory and love of fighting ; united perhaps with a love of the romantic ; and that too, when the subjects of it are trumpeted through the world as disinterested patriots and benefactors of mankind. But in this discussion I have supposed them to be genuine, and to produce their highest effects ; and even then, they appear totally distinct from holiness, and their influence wholly confined to earthly objects.

But it may be asked, whether holiness does not favour and directly promote objects of mere humanity ? and if not, whether we do not represent it as deficient ?—That its influence is *favourable* to objects of mere humanity, is true beyond a doubt. It favours them indirectly, by weakening, if not for a time wholly preventing, the exercise of selfishness ; and by enabling the natural affections to operate with all their force upon their proper objects. Holiness favours the improvement of all the native benevolent affections, and of the intellect, memory, imagination, judgment ; but this does not prove that it comprehends all those affections and attributes, or that any of them partake at all of the nature of holiness. A holy man will directly promote objects of mere humanity, because he possesses the *properties of human nature* ; which he will bring to bear on their appropriate objects. He will do the same thing too, and do it extensively, from a sense of duty to God. He will also do the same, from the consideration that he may thereby be enabled to promote the spiritual welfare of his fellow-men. But “is it not a duty to treat the animal creation with kindness ?” Du-

ty to whom?—to them, or to God? Where there is a moral duty, there is a moral object. Promoting objects of mere humanity is *not the appropriate* employment of holiness; nor is it necessary that it should be. There is ample provision made for the promotion of those objects, *apart* from holiness, if those human qualities were not perverted, weakened, or destroyed by sin. For example: there is ample provision made for the *temporal* welfare of children,—so far as parents can promote it,—in parental affection; where that affection is not perverted or destroyed by sin. But because holiness does not embrace every thing that is valuable, it is not therefore represented as deficient. It does not embrace the intellect or the imagination; but it is not therefore deficient. It has its appropriate objects and sphere of action; the other attributes and affections have theirs.

Holiness, and that only, fits its possessor for the enjoyment of God and the society of heaven. But there are certain affections and principles in man, which appropriately belong to him as a member of society on earth. To this class belong, without a question, the domestic affections. To this class also belong certain natural principles, which, for the sake of distinction, may be denominated *human principles*. I mean such as a sense of justice, of honour, of integrity, and of propriety; a love of truth and of esteem; courage, generosity, compassion, sympathy, gratitude, friendship, patriotism, philanthropy. We always measure conduct by some standard, and call it right or wrong, according as it accords or not with that standard. These natural principles, brought into exercise, correspond with some acknowledged *human* standard, and may be called human moral principles; in distinction from holiness, which corresponds with the law of God, and which, in man, is a *divine* or *gra-*

cious moral principle, wrought within him by the Holy Spirit. For the sake of illustration, we might suppose no future state of existence, and mankind not accountable to God for their conduct, and yet consider them as sustaining the same relations to one another in this world which they now do. We might suppose them to have the same acknowledged human standards for the regulation of their conduct in their several relations; and we should with great propriety speak of those valuable qualities which have been enumerated as rendering the possessors deserving of the respect and esteem of one another in proportion to the degree in which they are manifest. But, as they have no reference to God, and none to man as possessing an immortal soul and as a subject of God's moral government, but only as an inhabitant of this world, they are entirely distinct from holiness. They do indeed deserve to be held in human estimation. The affectionate husband and kind father deserves well of his family; the good neighbour, of his neighbourhood; the true patriot, of his country; and the genuine philanthropist, of mankind. But if their views extend no higher, they have no higher claims.

In the bestowment of these good qualities upon human nature, as also of intellectual endowments, God has made provision for human happiness every where; even where the gospel and the true God are unknown; which is a proof of his benevolence, not of his holiness. Should it be asked, what would man be without those amiable endowments, it might be asked in reply; what would man be without reason, judgment, or memory? Surely not a moral agent; he would be neither sinful nor holy. But a wicked man, by the unrestrained indulgence of his sinful propensities, may blunt and even exterminate these amiable affections which belong to human nature. By the same course too, he

may greatly impair his memory and his reason. But such facts only prove that he has gone to an enormous length in wickedness.

I would not detract from the real worth of these good qualities. They are good in their place, and when not prevented by sin, admirably answer the end for which they were designed; but they were never designed as a substitute for holiness. They are different from it in their kind; so different, that if they were to increase in strength and purity a thousandfold, they would partake in no degree of the nature of holiness; for they are radically different. They have respect to different objects and operate in a different way. Iron would not become gold, if purified ten thousand times; it would be iron still. The intellectual powers would not become the social affections, nor the social affections the intellectual powers, however much they might be purified and strengthened; nor would either of these become holiness: their respective natures are different. And though a man possess each and all of them in as high a degree of perfection as ever falls to the lot of human kind to possess any *one* of them; if he has nothing more, *tekel* is inscribed on all his preparations for heaven. If he has not, over and above these, a supreme regard to God, and love to the souls of men, he is destitute of that "holiness, without which no man shall see the Lord:"—*wholly* destitute of that qualification which alone can fit him for the society of heaven. And when the cold hand of death shall strip him of these earth-born qualities and present his naked soul before God, he will possess only the character of a fallen spirit, and must take up his abode with kindred spirits, where is "wailing and gnashing of teeth" for ever: whilst he whose soul on earth was imbued with holy love, will, through the grace that is in Christ, unite with the great throng of the redeemed

in an everlasting song of praise to God and the Lamb. B. V. A.

LAY PRESBYTERS, NO. XIV.

BASIL the great was a native of Cesarea in Capadocia. Born about three years after the council of Nice, he received the advantages of an education at Constantinople and Athens, as well as at Antioch in Syria. The same instructions matured Basil and Julian for their different spheres in life. Basil became a presbyter, and whilst such, was elected metropolitan, this* being then deemed the order of advancement.† An ornament of the church,‡ in eloquence he was second to no one.§ Left by the death of Athanasius at the head of the orthodox party, when Arianism possessing the government reigned without mercy, his firmness of faith and intrepidity of conduct overcame the pusillanimous Valens, and proved of signal advantage to the cause. He presided through the short but stormy period of about nine years, and died A. D. 378. Placed at the first over a numerous synod of bishops, he soon witnessed the dismemberment of his charge. Five provinces arose out of Cappadocia. Canonical was the offspring of civil power, and was obliged, as yet, reasonably to succumb to it. Nysa, the charge of Gregory his brother, remained; but Nazianzum, of the other Gregory, was assigned to Cappadocia tertia.

Basil, who could deny himself every thing but ecclesiastical power, in a letter to Amphilocheus, the metropolitan of Lycaonia, relative to churches which could be claimed by neither of them, says;|| "you yourself know, that of whatsoever

* Socrat. Schol. lib. iv. c. 21. Greg. Naz. Op. vol. I. p. 785.

† την ταξιν του βηματος. Ibid. 336.

‡ της εκκλησιας ο κοσμος βασιλειος. Photius 890.

§ ουδενος δευτερος. Idem, 378.

|| Basil. Vol. III. p. 422.

sort they who preside are ; of the same kind will the habits of those who are governed generally be. Wherefore it is perhaps better that some approved person, if it be possible, be appointed to the government of the city, and allowed to manage all concerns upon his own responsibility ; only if possible let him be a servant of God, *a workman not to be ashamed, not looking after his own things, but those of the many, that they may be saved.*" Over the small cities and little villages, instead of a bishop's seat, which they formerly respectively had, he thought there should be placed *πρωτοπρεσβυτεροι*, *presiding* clergy, and over the chief city a bishop ; so that Isaurus, a seat of Arianism, might be girded around, and that Basil and Amphilochius should afterwards ordain bishops, as circumstances might require.

Such were the ambitious views and artful contrivances of one of the most pious, eloquent, and learned metropolitans in the latter part of the fourth century, communicated to another of the same rank, who was no doubt also of the same mind. Zeal against heresy was their plausible apology, thirst for domination the secret spring, and the canons of the council of Nice the basis, of that authority and the rule of its exercise, which they claimed and exerted in opposition to the word of God, and the express command of the head of the church, who had interdicted the claim of lordship over his servants.

In his commentary upon Isaiah iii. 2. on the word "ancient" (*πρῶτος* *elder*) he observes ; "Among the things that are threatened is also the removal of the elder, seeing that the advantage of his presence is not small. An elder is he, who is dignified with the first seat, and enrolled in the presbytery, bearing the character of a presbyter, especially indeed if he be an unmarried man, or if even according to the law of the Lord*

the husband of one wife, having faithful children, not accused of riot, or unruly, he being not self-willed, not soon angry, neither given to wine, nor filthy lucre, but a lover of hospitality and of the good ; sober, holy, just, temperate, holding fast the faithful word according to doctrine, that he may be able by sound instruction both to exhort, and to convince gainsayers ; this is the elder whom the Lord will take away from a sinful people."† This elucidation of the character of a Jewish elder, in the words of Paul's description of a Christian bishop, evinces that Basil knew that in the days of the apostles the office was the same. The eloquent metropolitan, perceiving that the terms presbyter and bishop had been promiscuously used in the direction given to Titus, drops the latter name, and attributes the characteristics enumerated with both to the presbyter, that he might suitably represent the magnitude of the calamity expressed in the prophetic denunciation. Few in his day enjoyed or more valued clerical preferment ; but its canonical origination, yet inchoate, was then so far from being a matter of concealment, that it was the vaunted basis of pre-eminence and power. The testimony of this bishop of bishops is a candid confession, that at the first the occupant of the highest seat in a church was a presbyter, and that such were instructed in sound doctrine, and able to exhort and convince. This proof does not even surmise the existence of presbyters of different kinds, and is therefore in utter exclusion of those of the imaginary inferior grade.

In his "morals" he classes together in one chapter, directed to the same object, the scriptural character and duties of bishops, and presbyters, taken from the epistles to Timothy and Titus, and places them under the title of "what

* Titus i. 6—9.

† Basil, Tom. II. p. 96.

things are said conjunctly concerning bishops and presbyters."*

The next chapter has the title, "concerning deacons,"† and details their first appointment from the acts of the apostles and some of their moral qualifications from the epistle to Titus. Thus he discovers his opinion, that there are mentioned in those scriptures but two offices, presbyters or bishops, and deacons. Had there been known in his day the supposed intermediate office of mute presbyters, some intimation of them on this occasion might have been expected. But the silence of non existence then reigned on the subject of an order in the church of which no one had conceived an idea.

Gregory, bishop of Nazianzum, the son of the first of the name and office, was the friend and companion of Basil the great, and was affirmed, but with doubtful probability, to have been his senior. He studied in Palestine, at Alexandria, and afterward at Athens. Notwithstanding the preference attributed by Photius to Basil, the writings of no Christian father exhibit more the luxuriance of imagery, and charms of eloquence, than do those of this Gregory ‡ Sasima, over which he was at first appointed bishop, would be deemed in our day an impoverished parish. His complaints were removed, but his sphere was still limited, when after his father's death he was chosen bishop of Nazianzum. He went to Constantinople A. D. 376, and four years afterwards was placed by Theodosius in the great church of that city, instead of Demophilus, who had been ejected for Arian principles, which ap-

pointment was confirmed by the first council of Constantinople.

The piety of this father forbids us to think, he would have inveighed against ecclesiastical pre-eminence, if he had thought the higher clerical orders of his day founded on the sacred scriptures; yet he complains; "How I wish there had been no *precedence* προεδρία, no *priority of place* τοπου προτιμησις, no *authoritative dictatorship* τυραννική προνομία, that we might be distinguished by virtue only. But now this right hand, and left hand, and middle, and higher, and lower; this going before, and following in company, have produced to us much unprofitable affliction, brought many into a snare, and thrust them away into the company of the goats; not only of the inferior class, but also of the shepherds, *who being masters in Israel have not known these things*.* To affirm, that the validity of ordinances depends on the truth of the grace of him who administers, is error; but to acknowledge those to be officers in Christ's church who deny him and his sacrifice, is to acknowledge men to be what they disclaim. Such was the sentiment of Gregory relative to the Arians; for speaking of the succession of Athanasius to the seat of Mark in Alexandria, he observes; "sameness of doctrine is sameness of chair, and opposition of sentiments is also opposition of office, for the one has the name, and the other the truth of the succession."† They only are of the church who are members of the body of Christ; from them the rest are denominated, and where they are not, there is no church. In his apology to Procopius for not coming to a council at Constantinople, he thus expresses himself; "It is my desire, if the truth may be told, to shun every convocation of bishops, because I have seen the termination of no

* Οσα κατὰ συναφειαν εἰρηται περὶ ἐπισκοπῶν καὶ πρεσβυτέρων. Basil, Tom. II. 491.

† περὶ διακονῶν. Ibid.

‡ Gregorius primum Sasimorum deinde Nazianzenus episcopus vir eloquentissimus præceptor meus. Jerom. Vol. I. Cap. 117.

* Greg. Naz. I. Vol. 484.

† Idem. Vol I. p. 377.

synod advantageous, not producing the removal of evils so much as the accumulation of them; for the love of strife, and jealousy of power, if you will allow me to write it, do even exceed utterance."* In a letter to Philagrius, he says; "we are worn out, striving against envy and consecrated bishops, who destroy the common peace and subordinate the work of faith to their own love of superiority"†

In a description of the church at Byzantium, which he calls the *eye of the world*, the chain by which the east and the west are connected, and the common emporium of the faith, he observes; "behold the bench of presbyters, dignified by age and understanding; the regularity of the deacons, not far from the same spirit; the decency of the readers; the attention of the people, as well in the men as in the women, equal in virtue.‡

Here are presbyters, deacons, readers, and people. This church cannot be presumed to have been defective of any class of officers, existing in other churches; yet in it inferior elders found no place. Had such a grade then existed, it is unaccountable, that in every enu-

meration they should have been studiously concealed.

In his twenty-sixth oration, he has said many things of the diversity of stations in the church, with eloquent persuasives to subordination, and contentedness with their respective allotments, but designedly in generals. In his allusion to 1 Cor. xii. 28. he explains *helps* ἀντιληψεις by *προστασθαι*, whereby he meant those, who took care of weaker Christians, to counsel them, and protect them, when persecuted; and by *governments*, κυβερνησεις, he understood παιδαγωγια σαρκος, those who admonished persons addicted to sensuality. To conceive the idea, that these terms were used for lay presbyters, was left for a novelty to generations then future. That the office of Gregory the father, as bishop of Nazianzum, to which the son was afterwards chosen, was that of a ruling elder, or presiding presbyter, appears in his own words, when he styles himself; "a little shepherd, the president of a small flock, ποιμην ολιγος, και ποιμνιου μικρου προεστηκως."* This is confirmed also by his representation of Basil as a presbyter, and a co-presbyter with himself. In a circular, preserved in the works of his son, he says, that he would prefer no one of all those who were in honour among them," to his son Basil, a presbyter most beloved of God, του Θεου φιλεστατου υιου ημων Βασιλειου συμπρεσβυτερου."† Gregory the father was an Antenicene bishop, and a witness of the clerical aggrandizement introduced by the first Christian emperor; yet whilst he might approve the erection of a Christian hierarchy as a security against pagan persecution, he represents facts as they really were; and has shown, that Basil was no more than a presbyter, when chosen to be metropolitan of Cappadocia.

* Greg. N. Vol. I. 814. Εχω μιν ουτως, ει δει ταληθες γραφειν, ωστε παντα συλλογον φυγειν επισκοπων, οτι μηδεμιος συνοδου τελος ειδον χρηστον, μηδε λυσιν κακων μαλλον εσχηκυιας, η προσθηκην. αι γαρ φιλονεικiai και φιλαρχiai, αλλα οτως μητε φορτικον υπολαβης ουτω γραφοντα και λογου κρειττονες.

† Idem. Vol. I. 823. κεκμηκαμεν αγωνιζομενοι προς τον φθονον και τους ιερους επισκοπους, την κοινην ομολοιαν διαλυοντας και των ιδιων φιλονεικιων της πιστεως παρεργον ποιομενος.

‡ Vol. I. 517. ιδε πρεσβυτερων συνεδριον πολια και συνεσει τετιμημενων; διακονων ευταξian, ου πορρω του αυτου πνευματος; αγνωστων ευκοσμian; λαου φιλομαθian, οσον εν ανδρασιν, οσον εν γυναιξi την αρετην ομοτιμαις.

* Greg. Naz. Opera. Vol. I. 785.

† Ibid. 786.

Also in the next letter, which is supposed to have been written by the son, in the name of his father, calling him "our son Basil a co-presbyter," he acknowledges himself to be such. When his son, the pious Gregory Nazianzen, found himself an object of insidious envy with those of his own creed, he indignantly refused to retain the high office assigned him at Constantinople.* In his place Nectarius, a noble layman, was elected the first bishop of the east. Gregory's disgust has been pathetically recorded by himself in two poems.† Also a Latin translation of a lost paper appended to his works, written perfectly in his manner, and generally received, exhibits with probability both his piety and chagrin. "Possess for yourselves honours, and power, things in your view of highest importance. I bid you adieu, that you may indulge your insolence, and divide by lot your patriarchates. Govern the world at your pleasure, go from place to place, casting down and raising up, for these things are your delight. You may go on, but I betake myself to God, for him I live, and breathe, to him alone I look, to whom my mother gave me by vows, before I saw the light, to whom I am closely bound, as well by dangers as endearing watchfulness. To him will I consecrate the sincere affections of my soul, as far as they can be rendered his, holding lonely communion with him alone."

Gregory, the brother of Basil, after having taught rhetoric, became bishop of Nyssa in Cappadocia. Though commended for his fluency by the learned Photius, ‡ he certainly indulged too much in allegory. The excellency of style, strength of perception, and eminency of piety have not hitherto been

appreciated; probably because he spake lightly of pilgrimages, and was a married man.

We have seen that every church at first had its presbytery, the presiding member of which soon monopolized the name of overseer. This parochial episcopacy, except in cities, continued till the council of Nice; but these elders were not laymen. The humble diocesan episcopacy, which had sprung up in cities, from a constant adherence to the rule that one church only should exist in one place, was then adopted by Constantine as an engine of power, and made the basis of a hierarchy, guarded by numerous canons, and placed in competition with the pagan priesthood, which it soon cast down. Attired in the sacerdotal robes, and seated on thrones, the successors of the despised Galilean fishermen at length became the rulers of kings, and the lords of the world. This progress was retarded by ecclesiastical jealousies. Alternate persecutions restrained the Arians and the orthodox party, and delayed the full exercise of canonical power. Gregory Nyssen, from such, or better motives, though a bishop, and the brother of his metropolitan, writes as a pastor of a church, rather than a diocesan.

Thus he observes,* "That all should not intrude themselves into a knowledge of the mysteries, but choosing one from themselves, able to understand divine things, ἀλλὰ ἐπιλεξαντες ἐξ εαυτῶν τὸν χωρῆσαι τὰ θεία δυναμένον, they should submissively hear; esteeming worthy of faith whatever they should learn of him. For it is said, *all are not apostles, nor all prophets*, but this is not now observed in many of the churches. In another place, speaking of his own ordination, he says,† "To us has come the public ministration of the spiritual supper, ἡ

* Socrat. Schol. Lib. V. c. VIII.

† Carmen IX.

‡ ὁ ποταμός των λογῶν οὐσίας Γρηγόριος. Phot. Bibliothec. 890.

* Greg. Nyss. Oper. vol. 1. p. 220.

† Vol. I. 372.

της πνευματικῆς ἐστιασεως λειτουργια, whom it would better become to participate with, than to communicate to others." The feast here intended is that of the gospel, from the preaching of which he had hoped to be excused.

The proximity of Nyssa to the former residence of Thaumaturgus, adds credibility to the account he has given of the ordination of that father by Phœdimus, which he says, was in his absence, words being substituted for the hand, ἀντικειρος. This had always been the mode pursued in ordaining presbyters, who were of one degree. When presbyters, or bishops were chosen, or succeeded, they were not re-ordained in the two first centuries; and when canonical ordination arose, it was not performed by imposition of hands, but instead of such imposition, the deacons held the open gospels over the head of the party, who had been chosen by holding up hands.*

He has attributed too much to Stephen, and also strangely erred in the adoption of the appellative sense of the word *deaconship*, when he says:† "Then Stephen, full of wisdom and grace, was called by the Spirit to the aid of the apostles. Let no one conceive from the word deaconship τῷ διακονίας ὀνοματι that he descended below the apostolic dignity, δευτερευεῖν αὐτοῦ παρὰ τὴν ἀποστολικὴν ἀξίαν, seeing Paul acknowledged himself a deacon, διακονοῦν, of the mysteries of Christ."‡

After an apostrophe to the aged Simeon, of whom he had been discoursing, he turns to those who preside in the churches, and says: "Seeing to you, and to such as you, adorned with hoary wisdom from above, who are presbyters indeed, and justly styled the fathers of the Church, the word of God conducts

us to learn the doctrines of salvation, saying, (Deut. xxxii. 7.) *Ask thy father and he will show thee; thy elders, and they will tell thee.*" Here those, who presided in the churches, are denominated, without exception, presbyters; and the official sense is clearly exhibited by an allusion to the appellative meaning of the term. But neither episcopal superiority, nor clerical subordination find a place. The latter had not indeed then come into existence: and though the former everywhere prevailed, and even in the writer himself, yet his early impressions guided him to the truth, and his piety rendered him denied to the empty distinctions of a perishing world. J. P. W.

MORALITY NO GROUND OF HOPE FOR THE SINNER.—A SERMON.

Matt. xix. 16—23.

And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, that is God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother, and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions.

THE conference between the Saviour of the world, and the young

* τῶν δὲ διακόνων τὰ θεία εὐαγγέλια ἐπὶ τῆς τοῦ χειρτονουμήνου κεφαλῆς ἀνεπέσυγμένα κατέχουσιν, &c. Zonar. p. 1002. Hippol. Vol. II. p. 249.

† II. Vol. 788.

‡ Vol. II. 890.

* I. Vol. 890.

man, here introduced, is, on many accounts, of a most interesting nature. No person can give it an attentive perusal, without admiring the wisdom manifested by Christ in developing the human heart and exposing the ruined condition of the sinner. The discourse, founded on this portion of scripture, will be in the form of a plain and familiar exposition, accompanied by such remarks as may enable all to decide how they are affected towards the gospel, and to judge of the ground on which they stand as candidates for eternity. Following this plan, if successfully executed, we shall obtain a correct view of the whole of this interesting conference, and see how it may be improved to detect the hypocrite, and to open the way of salvation by the free grace of God.

“And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?”

There is nothing, in either of the gospels, from which we may determine with certainty, the public character of this inquirer: nor is this a point of any importance. It appears, however, that he was a young man and a ruler, naturally amiable, and habitually strict and moral; though in an unsanctified state. He valued himself on sustaining what is denominated by the world an irreproachable character.

He came to Christ with this respectful salutation, *Good Master*.—It is probable he had conceived a high opinion of Christ, as a man of uprightness, and as a teacher of religion. He accosted him in a most friendly and reverential manner. By one of the evangelists it is asserted, that he came *running* and *kneeling* to Christ. But notwithstanding all this outward respect and this appearance of courteousness and solemnity, he was as perfectly destitute of all correct ideas of the personage whom he addressed, as are the heathen idolaters of

the present day. He approached the Son of God as being a *mere man*. There is no evidence of his having the remotest idea of his real divinity or mediatorship. Like all who are ignorant of the gospel, and who grope in the thick darkness which sin occasions, he came to Christ without having the least conviction of his being what he claimed to be, “the way, the truth, and the life.” While he vainly thought himself not deficient in tokens of respect, our Lord was infinitely degraded, by the views he entertained of his character. This will more fully and strikingly appear, as we advance in the subject.

The young ruler, intent upon an object of great moment, had framed in his mind an interesting question to propose to Christ, which introduced the conference. “What good thing shall I do, that I may have eternal life?” Interesting as was his question, he proposed it, just as we might suppose a person would who was ignorant of his heart and of his totally helpless and ruined state by nature. The *manner* of his asking this question indicated plainly, that whatever natural amiableness he possessed, and however unblemished his reputation in the eyes of the world, he had no conviction, no just views of the great evil of sin, no sense of the entire depravity of his heart, nor of his being a lost creature. Of justification by faith in the righteousness of a substitute, he was wholly ignorant. He desired Christ, as a teacher to whom he had now applied, to instruct him how he might more completely work out a righteousness of his own. His future salvation he deemed an important object, and if, in securing this object, he was lacking in any thing, he desired to know it; and to have a course marked out for him, that he might do something more, which would turn to his account in the great day? “What good thing shall I *do*, that I may have eternal life?” He was

no less ignorant of the gospel, and of the nature of divine mercy, than he was of the state of his own heart. Compare his feelings with those of the humble publican, who went up into the temple to pray. How differently these persons viewed their own characters! How perfectly opposite the nature of their petitions! We hence see that men may be entirely self-blinded, respecting those divine truths, which appear the most obvious, when once they are taught by the Holy Spirit. This young man betrayed his total ignorance of himself, and of his lost state, in proposing his question. His mind was intent upon obtaining eternal life in a way, which was no less impossible than to abolish the divine law, or to dethrone Jehovah.

Passing from his respectful salutation, and his first question, we may consider the Saviour's answer. "And he said unto him, why callest thou me good? There is none good but one, that is God." So far the reply of the Saviour was a *re-proof*, the true meaning and import of which have often been misapprehended. Some have presumed to affirm, that he here evidently disclaimed the idea of being a divine person. Wholly mistaking his design, they have urged, that he upbraided this man for applying an epithet to him, which ought to be applied to God only; and that therefore, Christ himself could not be God. As this reasoning, which is founded on a supposed concession of the Saviour, openly attacks one of the essential doctrines of the gospel, one which cannot be rejected, without materially affecting the whole Christian system, it merits careful examination.

It is freely acknowledged, that Christ did reprove the young man for calling him good; but not with a view of denying his essential divinity, nor of leaving his mind in any doubt on this important point. He was preparing the way with

such wisdom as *man* never possessed, to lead his mind to a sight of his true character. The inquirer came to Christ under the full impression of his being a mere man; and while he had no higher views of him, he called him good. This part of the Saviour's reply is obviously of the following import: Why do you, who look upon me as a *mere man*, and address me as such, presume to make use of such an appellation, and to ascribe to me a character so high and distinguished? No mere man deserves this appellation;—it belongs to God only. This was calculated more than any thing he could have said, at that time, to make the inquirer see his inconsistency, and to administer conviction to his mind. Far was it from the intention of the Saviour to reprove this youth for viewing him as being a divine person. To do this he had no occasion. He reproved him for calling him good, while, in his thoughts, he ranked him among those who had not the least claim to such an address. His words implied nothing more than that he must vary his epithet, and his mode of addressing him, or else change his views of his character. Taking this view of the Saviour's words, which appears to be the only correct one, it is seen at once, that they correspond with what he said on other occasions, when he declared himself to be *one with the Father*, and *equal* with him. Of course, the ground of argument against his divinity, from any concession he here made, is wholly assumed.

After reproving this young man for ignorantly calling him good, the Saviour proceeded to give a direct answer to his question. "But if thou wilt enter into life, keep the commandments." The object of the Saviour in giving an answer so consonant to the feelings of this youth, may not at first view, be apprehended. The inquiry naturally arises—Why did Christ, that divine

Teacher, direct this man, who was one of the fallen race of Adam, to the *law* for salvation? He said not a word to him about faith and repentance, nor did he intimate any thing respecting a Mediator, or an atonement. The apostle Paul, when opening the way of salvation to sinners, affirmed positively, By the deeds of the law, no flesh can be justified. Did not he, and the other inspired writers, contradict the Saviour?

All this apparent clashing, in these cases, will vanish at once, if we keep in view the Saviour's object. The inquirer came to him, without having the least sight of the gospel, or of his ruined condition. All he wished to know of the Saviour, whom he regarded as one capable of teaching him the way to heaven, was, how he could be saved by *works*. His question extended no further. "What good thing shall I do, that I may have eternal life?" To convince him of his ignorance of the only way of salvation, and of the great and dangerous error, which he had so long fondly cherished, the Saviour took him upon his own ground. The man had gravely asked him how he could be saved by his works. The Saviour did not tell him, nor even intimate to him that he could *not* be saved by his works; but barely said, *Keep the commandments*. You are expecting salvation by the law. Obey, then, the law perfectly. The commandments being familiar to his mind, he immediately became more particular and urgent in his inquiry, and said to Christ, "Which?" Which of the commandments shall I keep in order to have eternal life? The Saviour, designing to lead his mind into the truth, by degrees, attentively and kindly answered all his inquiries, and said—"Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and mother, and Thou shalt

love thy neighbour as thyself.' These commandments, which the Saviour so particularly specified, it will be noticed all belong to the second table of the decalogue. The young man, having never seen the spirituality and extent of God's holy law, seemed to entertain not the least doubt, but that all *these* had been strictly observed by him from the days of his youth. Therefore in reply to Christ, he promptly and boldly said, "All these things have I kept from my youth up. What lack I yet?" It is probable, that this amiable and interesting youth had been favoured with what may be called, in one sense, a good education. He was taught with no ordinary care, to be externally moral. Here ended the efforts of those, who watched the important concerns of his soul, and here also ended what he vainly supposed his high attainments in religion. If he had ever been taught the total selfishness of his heart, and speculatively believed this great truth, he would not have asked his first question just in the manner he did, nor would he have made such a reply to the Saviour. They who stand in the responsible place of parents may see from this striking instance, that their children, under their nurturing care, may acquire much useful knowledge, and feel many restraints from religious truth, while they remained no less ignorant of their hearts than the heathen. Essentially and awfully deficient must they be accounted, in the duty of instructing their children, while they teach them nothing further than to be externally moral. If they are successful in this point, and have the satisfaction of seeing their children distinguished for morality and accomplishments, yet by stopping here, they leave them in the sure road to endless ruin. To every sinner the prospect of obtaining eternal life, on this ground is a hopeless one.

From the representation given of

the young man, who came to Christ, we have reason to conclude, that he was well acquainted with the books of the Old Testament, and that the ten commandments were so familiar to him that he could repeat them, as is the case with most young people in this Christian land. But notwithstanding *these* attainments, we see how grossly ignorant he was of the spirituality and extent of the law and of the plague of his own heart. His convictions extended no further than that the law forbade *overt-acts* of wickedness—and from all these he had carefully abstained. He could say, that he had never murdered, nor committed adultery, nor stolen, nor borne false witness. In his own opinion, he had honoured his father and mother, and had been careful how he had treated his neighbour. But after all, he had no correct ideas of even the *first* commandment in the decalogue—Thou shalt have no other gods before me. The great and holy God, whom angels delight unceasingly to praise, he had never loved *supremely*; but he had invariably, and from his earliest years, preferred temporal and perishable objects before him. He knew nothing of the nature of *benevolence*, as operating towards his neighbour; but had ever contented himself, and satisfied his conscience, by barely abstaining from openly *injuring* him. It will not, it is presumed, be considered a breach of Christian charity plainly to suggest my fears, that there are many, in this day, and in the midst of us, who have similar feelings, and stand on much the same ground, that this young ruler did. They are moral—their characters, in human view, are unexceptionable, and no one can lay any special wickedness to their charge. They are even highly respected by all their acquaintances and perhaps promoted in society, as was the young man in the text. But they are blind to the corruption

of their hearts. In their own apprehension, they are whole. They feel no need of a physician—no need of an Almighty Saviour—no need of that work of conviction, which would take away all their present hope and comfort—no need of being born again, and experiencing a renovation of their tempers by the special operations of the Holy Spirit. They feel no need of these things, because they discern in their lives so many virtuous and praise-worthy deeds, which they have been accustomed to hear their fellow-worms applaud. They not only flatter themselves, but suffer others to flatter them, while they are rapidly filling up the measure of their iniquity. To be in this condition, my fellow-sinners, is deplorable indeed. Who can contemplate one more dangerous to the soul? Such a train of feelings, habitually indulged, is a total rejection of Christ, and of every thing which constitutes the essence of the gospel. According to the plain tenor of the holy scriptures, there can be no *hope* for those, who stand on this ground. To them may be applied the following words of an inspired writer—"There is a way which seemeth right to a man, but the end thereof are the ways of death."

No one, it is presumed, will for a moment indulge the thought, that in saying all this, it is my intention to undervalue and discard morality. I have affirmed only, that mere morality can never furnish any safe ground for sinners to hope for eternal life. Morality, even if we suppose it to flow from sincerity of heart, will not atone for a single transgression of God's holy and unchangeable law; for this law condemns to eternal death those, who have ever been guilty of breaking one of its least commands. It is, however, an important truth, and one which cannot be too often inculcated, that the religion of the

gospel, if cordially embraced, will most certainly make men moral. It will influence them to abstain from all those things, from which the young man, who came to Christ, said he abstained. There can be no true religion without morality. To indulge knowingly and habitually in any overt-acts of wickedness is full evidence of an unsanctified heart. While the Christian feels, that what are called good works cannot, on the gospel plan, be too highly extolled, he regards them merely as *evidences* of justification, but not as the *ground* of it, neither in whole, nor in part.

We have not yet taken a view of all that passed between Christ and this young ruler. Our Lord now determined to bring his feelings to a higher test;—a test, which he knew would effectually mar all his religious comfort, and disclose his perilous condition. Therefore he plainly said, “If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven; and come, and follow me.” In these words, the Saviour taught this amiable youth, this rigid moralist, more of the spirituality and extent of the law, than he ever learnt before. Knowing perfectly his views and feelings, Christ was able to say just such things as he needed to hear. He probed his heart to the bottom. Before he was aware, he caused him to look at his *god*, the supreme object of his heart. It was no other than his riches. His wealth engrossed his first and highest attention, and, in fact, governed his feelings and conduct. So far had he been from keeping the law perfectly, as he supposed, that he had not obeyed even the *first* commandment. He had lived in the constant violation of it, because he had prized his earthly possessions above the eternal God. The Saviour’s address to him was of this import—Your heart has decidedly other gods be-

fore the Lord, your Maker and Redeemer. Therefore, part with your gods—“go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven.” Here, the Saviour acted the part of a skilful physician, who had a perfect knowledge of the malady under which the young man laboured. To his selfish heart this was a hard condition, though it was a plain and direct answer to his question, What lack I yet? The Saviour only introduced and inculcated the great doctrine of *self-denial*, and he, at once, spoiled all this young man’s goodness and morality. The whole of his religion, when brought to this test, appeared to be a baseless fabric. He had made great efforts to obtain eternal life, and had been flattered with his success; but being under the entire influence of *selfishness*, he had, all this time, been rearing a splendid edifice on the sand. In what follows, we see his feelings fully disclosed.

“But when the young man heard that saying, he went away sorrowful: for he had great possessions.” He began this interesting conference with exalted ideas of his teacher, and with sanguine hopes of being commended by him, and pronounced fit for the kingdom of heaven; but ended it with sorrow. He heard the Saviour discourse on the great subject of his inquiry, until his selfish and proud heart could endure no more. When the doctrines of the cross were introduced, and pungently applied to his own case, he wished to close the conference. The sound of the gospel, in its true spirit, was disagreeable to his feelings, as it is to the feelings of all unsanctified persons. *He went away sorrowful*; and, we hear no more of him.

I have now attempted, my fellow-sinners to guide your meditations, on this interesting portion of God’s word. It is interesting, because it exhibits and enforces most impor-

tant truths—truths, relating to the human heart, the blinding nature of sin, and the only way of salvation;—truths, important to be understood, at all times, and in every part of the world, and among all classes and descriptions of people. Let the unhappy state of this young man, whose feelings and conversation, on the subject of religion the Saviour designed should be recorded, as a warning to all who should after-

wards hear his gospel, be a seasonable warning to us. He was in a state of condemnation, and did not know it. And is it not a lamentable fact, that many of our promising youth, who are eager to witness, and forward to applaud, exhibitions of pulpit-eloquence, go away from hearing the plain truths of the gospel, *sorrowful*, but not convicted of sin, nor ready to follow the meek and lowly Saviour?

MISCELLANEOUS.

For the Christian Spectator.

THOUGHTS ON THE DISCUSSION OF SLAVERY.

IN order to exhibit to us the injured rights of the Africans, their advocates not unfrequently detail, with a most painful minuteness, the cruelty of laws made to keep them in subjection, the chains and lashes imposed by the taskmaster, and their degradation almost to the rank of brutes. The slaveholder feels that, by this exhibition of the subject, he is greatly wronged; and replies that, so far as it accords with truth, it relates to regulations that are absolutely necessary for the government of the slave, and for the safety and welfare of the master; and, feeling that to dispense with these regulations would be the most direct measure for his own destruction, with a feverish sensibility for his rights, he directly declares that those who make these statements have this for their object. Now the cause of this difference of feeling between us and the slaveholder is this: we take it for granted that he has no authority to infringe the natural rights of his slaves, and he takes it for granted that he has, and that the slave is his lawful property. Proceeding from implied premises so diametrically opposite, it is not strange that we should arrive at such different con-

clusions. And we might expect he would be dissatisfied with us, when, passing over the natural rights of the slaves, with which he might allow that we are at least as well acquainted as himself, and *seeming* to grant him the right of holding them in some way, we presume to tell him how it shall be done; for with the subject he feels that experience has given him altogether the best acquaintance. Indeed, after all our passionate declamation, we shall in vain expect just laws for the regulation of that which is in itself unjust.—Now I conceive that here is presented a point where the slaveholder might be addressed without creating this sense of intentional injury, and where we might apply the axe effectually to the root of the evil. We should go back one step, and labour to make him entertain the same views and feelings in regard to the *natural rights* of the slave that we do. For this purpose let him be addressed on the *principle* of slavery, rather than on its *effects and the particular laws for governing the slaves*. Let the friends of Africa discuss this subject ably and fully at the south, in every way calculated to influence public opinion, so that if possible this may assume as decided a tone there in opposition to the principle of slavery as it does here. Let men go among the planters with the spirit and

power of Clarkson, and, becoming intimately acquainted with their feelings and prejudices, aim at the vulnerable point repeated strokes, which shall thoroughly convict them without exciting personal animosity or sectional jealousy.

I contend that such measures are greatly needed. We are apt, indeed, to think that the planter's views of the natural rights of man are as distinct as ours, and that he sins against as much light and is as criminal as we should be in pursuing the same course. But it is not so. He is indeed as strenuous as we in contending for his own rights as a member of a republican government. But does not this arise from feelings more analogous to those of a feudal lord or a highland chieftain, than to those of a man who acts thus because he is a member of the common family of man? Very few of the planters will, indeed, openly deny the natural rights of the negro. But the doctrine of his rights is, with them, too much like a theory which the common reason of man cannot exclude from the head, but which too rarely reaches the heart and produces correspondent feelings and actions.—The natural right of man to his personal freedom is not, as we are apt to imagine, so self-evident as to be equally convincing to the judgments and consciences of all men. There is a change and a progress of opinion on this subject; as history may show. The Jews, Egyptians, Greeks, Romans, the ancient Saxons, and the modern nations of Europe, have all approved the principle of slavery, and never has public opinion denounced it, till the latter part of the last century and the beginning of this, when the new principles of the rights of man, on which our government is built, began to be more fully developed. In no country have these principles been so well understood, and so thoroughly felt as in New England. It was in maintenance of them that

it was first settled, and they have been handed down to the present time as the richest patrimony from father to son. The southern states were settled under different circumstances and by a different class of men; and their present inhabitants have inherited an entirely different class of feelings; feelings which may be correctly described by saying, that they are far behind the spirit of our age. For general sentiment in the northern states, the efforts in England to abolish slavery in the West Indies, and the actual abolition of it in South America, declare that public opinion is now assuming a tone and a language against slavery which none can fail to hear.—I therefore repeat, it is a thing greatly needed, that effectual means should be taken to change public sentiment and feeling on this subject at the south.

This is the most direct course which we can take for the abolition of slavery.—Our efforts will thus be made to bear upon the right body of men. For the slaveholders have the whole business of abolition completely under their control. The northern states cannot lawfully proceed one step in legislating on this subject in Congress without the consent of the south; for the slaves are the personal property of their masters, as firmly guarantied to them by the laws as any other. Neither would it be expedient if they could. For the whole body of slave-holding states would make the most determined resistance to the first step towards an invasion of what they esteem their just rights: and the evils of a dismemberment would be but a straw in opposition to the torrent of their excitable and ardent feelings. Neither can the disapprobation of slavery, expressed in the strongest terms by public opinion in the northern states, have any favourable influence, so long as the feelings of the slaveholder remain the same that they now are. For while their judgements differ so

much from ours as in their apprehension to justify that conduct which we condemn, this condemnation of ours only exasperates them, and confirms their attachment to slavery, so that an increased disaffection ensues, which deprives us of our influence over them; while this influence ought rather, with great care, to be increased and treasured up as the last hope of the sons of Africa, and never used except when it can be done with the greatest possible advantage. We ought to remember that we do not sustain the same relation to the southern states that the English do to the West Indians, and that it does not, therefore, become us, nor is it expedient to adopt, the same language that comes with such fervour and propriety from the mouths of the benevolent in their Parliament and African societies; for we shall thus defeat the object for which we labour. I cannot but repeat the idea, for I consider it fundamental in every thing that is done on this subject, *that we should avoid every thing which will diminish our influence at the south, for this influence is to be the salvation of the slaves.*—We come then irresistibly to the conclusion that the first step towards any effort in the northern states for the emancipation of the slaves, and one preparatory to every other, is to make the judgements and feelings of the planters, in regard to the principle of slavery, accord with our own so that they may proceed step by step with us.

Such a change of public opinion at the south is one of two causes which are the only ones that can possibly effect the abolition of slavery.—An intimate acquaintance with the internal influence of slavery, and the feeling, of the planters in regard to it, have often inclined me to declare that its only remedy must be found in its own natural results. That it must continue until it shall have come to a crisis, when the interest of the planter shall com-

pel him to emancipate his slaves; either because he is personally in danger, or because his pecuniary interest is injured. The former of which is yet distant among the events of futurity, and even the latter, although apparently much nearer, the eye cannot yet clearly discern. I say the time is approaching when slaves will be unprofitable, and I ground my remark upon the fact, that such is the case already in some places at the south; that the British are obliged to impose heavy duties on the products of their free colonies to enable the West Indians to hold any competition with them in market; and the fact acknowledged even by the slave-holders themselves, that free labour is cheaper to the employer than that of slaves. Yet the time when the interest of the planter shall urge him on to the abolition of slavery is too distant to satisfy the wishes of benevolence, and can be hastened by none of its exertions.—I said that I *have* been inclined to regard interest as the only cause which could abolish slavery: and I must confess that even now I can see but one other which can possibly accomplish this object. It is a change which shall cause slavery, even at the south, to be discountenanced by public opinion. I say that this is the only alternative, for the feeble efforts of simple benevolence are not a cause adequate to the effect to be produced. The character of man must indeed be changed and the millennial day near at hand, before benevolence shall stretch forth an arm powerful enough to transplant a nation, a nation too, sufficiently numerous to employ all the shipping of the Union many years; and this too unaided by convictions of duty on the part of those who now hold them in bondage. If public opinion, however, which in a government like this is irresistible, could be changed as it ought to be, the work would be done at once; especially when aided, as it ulti-

mately would be, by the persuasive arguments of interest. If the plau-
ters could thus be made to feel as
they ought, they would no longer
plead the necessity of their circum-
stances as an excuse for doing no-
thing. Their logic would be cor-
rected, and instead of saying, "our
circumstances will not allow us to
emancipate our slaves immediately,
and therefore we will do nothing
towards it," they would say, "be-
cause circumstances will not allow
us to emancipate our slaves imme-
diately, we will take measures for
accomplishing it as soon as possi-
ble."

I say then, in conclusion, that the
object for which I have been argu-
ing is one of great importance, and
so long as there is a possibility of
effecting it, it merits a vigorous and
thorough trial. As one means of
effecting it, let the papers of the Co-
lonization Society assume a decided
tone and lay open the injustice of
slavery in all its length and breadth.
By doing so it would do more good
at the south, and obtain more de-
cided friends at the north. Indeed,
viewing the subject as I do, I can-
not but believe that this Society
ought to aim at effecting this change
of public opinion as one of its prin-
cipal objects. S. H.

LYRIC POETRY.

Concluded.

It has been well remarked that
"sentimental feeling is the first re-
quisite in lyric poetry," and it is to
be regretted that a truth so obvious
should have received so little atten-
tion from those who have been in-
trusted with the selection of hymns
for the use of our churches. While
the psalms, as versified by Dr.
Watts, retain much of their original
lyric character, his hymns are ma-
ny of them totally unfit for musical
purposes. We should hence infer

a more frequent use of the former
than of the latter, did not undeniable
facts forbid such inference. The
hymns in Watts, as well as in
Dwight's collection, have in many
places from the practice of the
preacher, almost entirely supplant-
ed the psalms, and the sublime pro-
ductions of the inspired poet, have
given place to those which possess
few of the requisites for musical
expression. If, then, these hymns
are to constitute the almost exclu-
sive "medium of public praise," it
is highly proper that they should be
examined and their defects pointed
out. Until this is done, we shall in
vain look for a reformation in sa-
cred music. Such impressions have
induced us in a very cursory man-
ner, to point out some very obvious
defects in the above named collec-
tions of hymns, leaving the task of
minute criticism to those who are
better qualified to perform it. In
our former number, we endeavoured
to expose the defects in a few insu-
lated verses; and in pursuance of
the same design, we proceed with-
out any other regard to method, than
first, pointing out some that are ob-
jectionable from the use of the pa-
renthesis.

Spirited narration may some-
times possess true lyric character,
but any thing which should inter-
rupt its thread, would, for very ob-
vious reasons, be fatal to such re-
sult. The interjectional parenthe-
sis in the following stanza is there-
fore objectionable:

"That awful word, that sovereign power,
By whom the worlds were made,
(O happy morn! illustrious hour!)
Was once in flesh arrayed."

Steele, *Dwt. Coll. H.* 29.

Here the narration is suspended
in order to let in a poetic license of
questionable character, and as we
have no parentheses in music, the
whole is confused. Narration re-
quires a different movement from
that of exclamation, and the suspen-
sion of the former together with the

protracted enunciation of both would inevitably destroy the sense of the whole.

"What shall I do?" distressed he cries,
 "This scheme will I pursue,
 My scanty barns shall now come down,
 I'll build them large and new."
Dwt. Coll. H. 233.

The same objection lies against this verse. The words "distressed he cries" cause a suspension of the principal sentiment. Besides, there is nothing very poetic in the idea of pulling down old barns, or of building new ones.

"Backward with humble shame we look
 On our original, &c.

Conceived in sin, Oh! wretched state!
 Before we draw our breath,
 The first young pulse begins to beat,
 Iniquity and death."—*Watts, 57. B. 1.*

These verses have nothing of lyric character to recommend them except what may be discovered in the words "Oh! wretched state," and these are included in a parenthesis, as if to save their credit. The words *Original*, *dash'd* and *iniquity*, are objectionable on the ground of enunciation. The multiplicity of syllables and the frequent recurrence of consonants of difficult articulation make the insertion of them in a lyric verse quite preposterous.

The parenthesis is equally fatal to lyrical character in descriptive verse.

"He left his dazzling throne above,
 He met the tyrant's dart,
 And, (O, amazing power of love!)
 Received it in his heart."—*Dwt. 139. 3.*

"The love of gold be banished hence,
 (That vile idolatry,)
 And every member, every sense
 In sweet subjection lie."
Watts, 2 B. 161, Dwt. 33. 4.

"To Jesus our exalted Lord,
 (Dear name, by heav'n and earth adored,)
 Fain would our hearts, &c.—*Dwt. 138. 1.*

In these instances, the parenthetical lines are evidently added
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for the sake of rhyme, and unless we deem rhyme to be of greater importance than sense, we shall condemn their introduction as being destructive of lyric character. These stanzas, when read, are sufficiently intelligible, but if music be applied, their meaning will be lost, because they will not admit of a slow and measured enunciation. We will tire the reader's patience with but few more quotations, since, for those who feel sufficiently interested in the subject, mere references to the stanzas will be sufficient.

"But man, vain man, would fain be wise,
 Born like a wild young colt, he *flies*
 Through all the follies of his mind.
 And smells and snuffs the empty wind."
Watts, 2 B. H. 170. Dwt. H. 2.

"What if we wear the richest vest,
Peacocks and flies are better drest,
 This flesh with all its gaudy forms,
 Must drop to dust and feed the worms."
Dwt. H. 119.

"No, Lord, I'll patiently submit,
 Nor ever dare rebel;
 Yet sure I may, here at thy feet,
 My painful feelings tell."—*Dwt. H. 136.*

"But pride, that busy sin
Spoils all that I perform,
 Curs'd pride, that creeps securely in,
 And swells a haughty worm."
Dwt. H. 175.

"How we should scorn these clothes of
 flesh,
 These fetters and this load,
 And long for evening to undress.
 That we may rest with God."
Dwt. H. 231. Watts, 2. B. 61.

Had such lines been the production of an infidel, we should have called them *burlesque*. But although we admit the pious intention of their author, and highly venerate his character, yet we are not prepared to derive either pleasure or profit from poetry, so deficient in elevation, both of diction and imagery. *Smelling*, *snuffing*, *spoiling*, *creeping*, and *undressing* are objectionable words at least, when applied as above. The "wild young colt"

would make a sufficiently ridiculous appearance in song without an attempt to finish the comparison of "flying through all the follies of his mind," and, for our own part, we should hardly be able to control our risibility, should we witness a musical representation of the act of "smelling the wind." If glowing sentiment and elevated language are necessary to eloquence, they are emphatically so to song. The metaphor in the marked line of the following stanza is peculiarly unfortunate, and unless performers could, by a personification of "trouble," in the manner of a response or fugue, execute the passage literally, it could never be sung.

"Thou see'st what floods of sorrow rise,
And beat upon my soul,
One trouble to another cries,
Billows on billows roll."—*Dwt. H.* 136.

Let this passage be sung in the *imitative* style, and the man of musical taste would be strongly impressed with the idea of *trouble*; but it is equally clear that his *ear* would be the troubled organ.

Under the head of the ridiculous, we wish to select but one stanza more, and this we recommend to the special attention of almanac-makers.

"Well pleased, the toiling swains behold
The waving yellow crop;
With joy they bear the sheaves away,
And sow again in hope."—*Dwt. H.* 205.

If the sagacious reader will agree with us, that the following versification of one of Solomon's songs is destitute of poetical character, we would task his sagacity still further by requesting him to point out its meaning, without recurring to the original.

"The Jewish wintry state is gone,
The mists are fled, the spring comes on,
The sacred turtle dove, we hear,
Proclaims the new, the joyful year."
Watts, B. 1. 69.

Such lines could not be *spoken*, much less *sung*, in an impassioned manner, as there is obviously no passion in them.

From such examples, perhaps some of our readers are ready to infer that Dr. Watts was ignorant of the nature and design of music. Our respect for the poet forbids such a thought. Would time permit, we could adduce many specimens to show that he well understood it. It would be an abuse of that great and good man, to suppose that he intended *all* that posthumous collection of lyric verses appended to his psalms, for the use of churches in their public devotions. If we are not greatly mistaken, his paraphrase of the parables and many other parts of the New Testament, was designed for fire-side amusement, and for the instruction of children, and not intended to be set to any other tune than such as children, and sometimes even clergymen of the old school, may use in *reading* them.

From the principles above advanced, it is evident that some attention is due to the *subjects* which are presented to us in our different collections of hymns. Whoever will take the trouble to compare the psalms and hymns with reference to the subjects which they embrace, will at once perceive a material difference unfavourable to the latter. The psalms are devoted to the several subjects which come under the head of devotional exercises, such as praise, penitence, &c. which imperiously demand the expression of feeling; and doctrinal or argumentative subjects are rarely introduced: whenever they are *alluded* to, it is done in a manner calculated to call forth some general sentiment of praise and thanksgiving, or of humility and patience. On the contrary, the hymns are devoted to a great variety of objects, and not a few are designed solely for

instruction on doctrinal subjects. Mysterious subjects are attempted to be explained and enforced by abstruse argumentation. We do not say that instruction is entirely foreign to the object of psalmody, but we do not hesitate to say that it does not constitute its chief design. Psalmody is almost as intimately connected with devout feeling as prayer, (especially the didactic prayers of some excellent and popular preachers,) and when it is made to supply the place of preaching, or when it is used merely as an *echo* to the sermon, it is grossly abused. How then can the doctrines of depravity, election, &c. be made the subjects of song? We are aware that these and other doctrines of the Christian's faith are calculated to excite powerful emotions, and that these emotions come within the rules of musical expression. But in order to *feel* them, we must first understand the nature and bearing of the subject, and yield to it our unqualified belief. The cultivation of that understanding and belief is exclusively the business of the preacher; after his duties are performed, it is within the province of psalmody to excite and animate the feelings and emotions which such doctrines are calculated to produce. Hence, a mere *allusion* to them is sufficient to answer the purpose of musical expression.

If these remarks are true, it is not to be wondered at that Dr. Watts has frequently failed in imparting a lyric character to his subject. His paraphrase of the first three verses of the 13th chap. of 1 Corinthians, W. 1 B. 134, and Dwt. Coll. H. 86, is an example exactly in point. He has, in this hymn, invaded the province of the preacher, and that too, without producing a single line meriting the appellation of poetry. With such examples his hymns abound. See W. 1 B. 115. and Dwt. 99. (excepting the last verse,) W. 1 B. 131. and Dwt. 100,—W. 1

B. 136. and Dwt. 103. (except the last verse,) Dwt. 105. and W. 1 B. 143. (first 7 verses,) W. 2 B. 146. and Dwt. 108, Dwt. 110, (first 5 verses,) Dwt. 111. and W. 1 B. 83. Dwt. 112 and W. 1 B. 132. Dwt. 114, and W. 1 B. 20, D. 115, and W. 1 B. 133. The sermons of the apostles, though truly excellent in their natural form, are unfit for the purposes of psalmody; yet Dr. Watts has paraphrased many passages, and Dr. D. has given us one of his predecessor's on "Gravity and Decency." (Dwt. 119.) We conclude by making the following references, which, whoever will take the trouble to examine, we believe will agree with us, that a large portion of the hymns in the collections of Watts and Dwight are not worthy to be used in the public devotions of our churches and congregations, Dwt. H. 18. (4 verses.) Dwt. Coll. H. 40—42, (10 verses,) 49, (4 verses,) 50—52, (2 verses,) 61, (5 verses,) 62, 67, 73, 74, 75, 84, 87, 88, 185, 189, 196, 206, 211, 216, (Watts's sermons,) 226, (1st, 2d, 15th verses,) 231, 233, (except perhaps the last verse.) Watts 1st Book 2—2d B. 91, 2d B. 147, 2d B. 153, 2d B. 160, 2d B. 135, 1st B. 114, 1 B. 128, 2d B. 99, 1st B. 117, 2d B. 154, 2d B. 161, 3d B. 1, 3d B. 2, 3d B. 14 1st B. 89, 1st B. 19, 2d B. 61, 2d B. 100.

For the Christian Spectator.

A PAGE FOR THE IDLER.

CALVIN AND PERSECUTION.

JOHN CALVIN was a cruel persecutor: he burnt poor Servetus. This is the charge which his enemies constantly bring against him; and they manifest as much zeal as if by supporting it, they could prove all his followers inquisitors. I do not undertake his apology: this has been done by others. But what shall we say of Erasmus, the cool,

the liberal, the universally praised, the philosophic Erasmus? In one of his letters I read the following passage. *Hoc atrocius est, quod nusquam id doceo, non esse sumendum capitis supplicium de hæreticis, nec usquam adimo gladii jus principibus quod illis non ademit Christus.* Erasmus is complaining that any one should dare to reproach him of not teaching that magistrates may hang and burn men for their opinions whenever they please. Well done Erasmus! There cannot be a stronger proof, that if Calvin really had an agency in convicting Servetus, this intolerance was the fault of the age; since Erasmus, who towered above the times, was still the advocate of persecution even unto death,—*gladii jus.*

A GOOD MAN.

There are some good men that are just good for nothing. Take them out of the sphere of profession, and they always flinch. They have silver tongues; but God only knows of what metal their hearts are composed. I like the Christian that is always at hand,—*Lord, here am I; send me.*

A COMPARISON.

I was amused the other day in hearing a coarse sectarian preacher declaim. The man was both ignorant and odd, and excited no great interest; but one of his comparisons I thought strong. He said human happiness was like eating an orange; when you first put it into your mouth it seems to be full of juice, and you fancy you are going to have a luscious morsel; but it *kind of melts away*, (these were his words,) and is all gone before you have half tasted it. O my hearers, said he, don't barter your eternal happiness for the sake of eating an orange!

ADDISON.

Addison in his theological sentiments was probably an Arminian.

He would talk of man's infantile innocence, and the purity of that heart which is uncorrupted by age or intercourse with the world, yet he has inadvertently left a strong testimony to the corruption of human nature. In his essay on the Pleasures of the Imagination he says, "there are very few who know how to be idle and innocent; or have a relish of any pleasures that are not criminal: every diversion they take is at the expense of some one virtue or another, and their first step out of business is into vice or folly." What is this but saying that the majority are so excessively corrupt, that they sin whenever they have opportunity or leisure? *The heart is desperately wicked.*

REPENTANCE.

Repentance, strictly speaking, is nothing more nor less than reformation. But then it is extensive reformation; a reformation not only of the conduct, but of the affections of the heart. But whatever it is, it is not sorrowing for sin,—it is rather forsaking it.

SCANDAL.

The way in which some good sort of people are betrayed into scandal is not by forging a false story, but by telling what they do not know to be true. There is not so much lying in the world as want of solicitude about truth. Another tosses the firebrand to us and we toss it along. Let such people remember a sentence of Barrow.—*There is no great difference between the great Devil that frameth scandalous reports, and the little imps that run about and disperse them.* The reader must recollect the etymology of the Greek word, devil.

COWLEY.

Cowley as a poet is now almost universally neglected: yet he has a wonderful concentration of meaning in his verses. The following

ode, supposed to be sung by David to the daughter of Saul, is in his best manner.—It is from the III. book of his *Davideis*. I have never seen it in any popular collection of poetry.

I.

Awake, awake my lyre !
And tell thy silent master's humble tale,
In sounds that may prevail ;
Sounds that gentle thoughts inspire.
Tho' so exalted she,
And I so lowly be,
Tell her such different notes make all
thy harmony.

II.

Hark ! how the strings awake !
And tho' the moving hand approach not
near,
Themselves with awful fear
A kind of numerous trembling make.
Now all thy forces try,

Now all thy charms apply ;
Revenge upon her ear the conquest of her
eye.

III.

Weak lyre ! thy virtue, sure,
Is useless here, since thou are only found
To cure, but not to wound,
And she to wound but not to cure.
Too weak too, wilt thou prove
My passion to remove,
Physic for other ills, thou'rt nourishment
to love.

IV.

Sleep, sleep again, my lyre,
For thou canst never tell my humble tale
In sounds that will prevail,
Nor gentle thoughts in her inspire ;
All thy vain mirth lay by,
Bid thy strings silent lie.
Sleep, sleep again, my lyre ! and let thy
master die.

REVIEWS.

The Book of the Church. By ROBERT SOUTHEY, Esq.

Concluded.

GREAT as were the corruptions, doctrinal and practical, of the Roman church, it is still entitled to our praise for the good which it accomplished by its direct influence during a long period after its establishment ; and still more is it entitled to our gratitude, for guarding with a jealous care the sacred canon, and thus transmitting to posterity the 'religion of protestants.'

“The corruptions, doctrinal and practical, of the Roman Church were, in these ages, at their height. They are studiously kept out of view by the writers who still maintain the infallibility of that Church ; and in truth, that a system, in all things so unlike the religion of the gospel, and so opposite to its spirit, should have been palmed upon the world, and established as Christianity, would be incredible, if proofs were not undeniable and undant.

“The indignation, which these corruptions ought properly to excite, should not, however, prevent us from perceiving that the Papal power, raised and supported as it was wholly by opin-

ion, must originally have possessed, or promised, some peculiar and manifest advantages to those who acknowledged its authority. If it had not been adapted to the condition of Europe, it could not have existed. Though in itself an enormous abuse, it was the remedy for some great evils, the palliative of others. We have but to look at the Abyssinians, and the Oriental Christians, to see what Europe would have become without the papacy. With all its errors, its corruptions, and its crimes, it was, morally and intellectually, the conservative power of Christendom. Politically, too, it was the saviour of Europe ; for, in all human probability, the west, like the east, must have been overrun by Mahomedanism, and sunk in irremediable degradation, through the pernicious institutions which have everywhere accompanied it, if, in that great crisis of the world, the Roman Church had not roused the nations to a united and prodigious effort, commensurate with the danger.

“In the frightful state of society which prevailed during the dark ages, the Church every where exerted a controlling and remedial influence. Every place of worship was an asylum, which was always respected by the law, and generally even by lawless violence. It is recorded, as one of the peculiar miseries of Stephen's misera-

ble reign, that during those long troubles, the soldiers learned to disregard the right of sanctuary. Like many other parts of the Romish system, this right had prevailed in the heathen world, though it was not ascribed to every temple. It led, as it had done under the Roman empire, to abuses which became intolerable; but it originated in a humane and pious purpose, not only screening offenders from laws, the severity of which amounted to injustice, but, in cases of private wrong, affording time for passion to abate, and for the desire of vengeance to be appeased. The cities of refuge were not more needed, under the Mosaic dispensation, than such asylums in ages when the administration of justice was either detestably inhuman, or so lax, that it allowed free scope to individual resentment. They have therefore generally been found wherever there are the first rudiments of civil and religious order. The churchyards also were privileged places, whither the poor people conveyed their goods for security. The protection which the ecclesiastical power extended in such cases, kept up in the people, who so often stood in need of it, a feeling of reverence and attachment to the Church. They felt that religion had a power on earth, and that it was always exercised for their benefit.

“The civil power was in those ages so inefficient for the preservation of public tranquillity, that when a country was at peace with all its neighbours, it was liable to be disturbed by private wars, individuals taking upon themselves the right of deciding their own quarrels, and avenging their own wrongs. Where there existed no deadly feud, pretexts were easily made by turbulent and rapacious men, for engaging in such contests, and they were not scrupulous whom they seized and imprisoned, for the purpose of extorting a ransom. No law, therefore, was ever more thankfully received, than when the Council of Clermont enacted, that, from sunset on Wednesday to sunrise on Monday, in every week, the truce of God should be observed, on pain of excommunication. Well might the inoffensive and peaceable part of the community (always the great, but in evil times the inert, and therefore the suffering part) regard, with grateful devotion, a power, under whose protection they slept four nights

of the week in peace, when otherwise they would have been in peril every hour. The same power by which individuals were thus benefited, was not unfrequently exercised in great national concerns; if the monarch were endangered or oppressed either by a foreign enemy, or by a combination of his Barons, here was an authority to which he could resort for an effectual interposition in his behalf; and the same shield was extended over the vassals, when they called upon the pope to defend them against a wrongful exertion of the sovereign power.

“Wherever an hierarchal government, like that of the Lamas, or the Dairis of Japan, has existed, it would probably be found, could its history be traced, to have been thus called for by the general interest. Such a government Hildebrand would have founded. Christendom, if his plans had been accomplished, would have become a federal body, the Kings and Princes of which should have bound themselves to obey the Vicar of Christ, not only as their spiritual, but their temporal lord; and their disputes, instead of being decided by the sword, were to have been referred to a Council of Prelates annually assembled at Rome. Unhappily, the personal character of this extraordinary man counteracted the pacific part of his schemes; and he became the firebrand of Europe, instead of the peace-maker. If, indeed, the papal chair could always have been occupied by such men as S. Carlo Borromeo, or Fenelon, and the ranks of the hierarchy throughout all Christian kingdoms always have been filled, as they ought to have been, by subjects chosen for their wisdom and piety, such a scheme would have produced as much benefit to the world as has ever been imagined in Utopian romance, and more than it has ever yet enjoyed under any of its revolutions. But to suppose this possible, is to pre-suppose the prevalence of Christian principles to an extent which would render any such government unnecessary, . . . for the kingdom of Heaven would then be commenced on earth.

“That authority, to which the Church could lay no claim for the purity of its members, it supported by its arrogant pretensions, availing itself of all notions, accidents, practices, and frauds, from which any advantage could be derived, till the whole mon-

strous accumulation assumed a coherent form, which well deserves to be called the mystery of iniquity. The Scriptures, even in the Latin version, had long become a sealed book to the people; and the Roman See, in proportion as it extended its supremacy, discouraged or prescribed the use of such vernacular versions as existed. This it did, not lest the ignorant and half-informed should mistake the sense of scripture, nor lest the presumptuous and the perverse should deduce new errors in doctrine, and more fatal consequences in practice, from its distorted language; but in the secret and sure consciousness, that what was now taught as Christianity was not to be found in the written word of God. In maintenance of the dominant system, Tradition, or the Unwritten Word, was set up. This had been the artifice of some of the earliest heretics, who, when they were charged with holding doctrines not according to Scripture, affirmed that some things had been revealed which were not committed to writing, but were orally transmitted down. The Pharisees, before them, pleaded the same supposititious authority for the formalities which they superadded to the Law, and by which they sometimes superseded it, "making the word of God of none effect," as our Saviour himself reproached them. And upon this ground the Romish Clergy justified all the devices of man's imagination with which they had corrupted the ritual and the faith of the Western Church.

"One of the earliest corruptions grew out of the reverence which was paid to the memory of departed Saints. Hence there arose a train of error and fraud which ended in the grossest creature-worship. Yet, in its origin, this was natural and salutary. He, whose heart is not excited upon the spot which a martyr has sanctified by his sufferings, or at the grave of one who has largely benefited mankind, must be more inferior to the multitude in his moral, than he can possibly be raised above them in his intellectual, nature.

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"But it is the condition of humanity, that the best things are those which should most easily be abused. The prayer which was preferred with increased fervency at a martyr's grave, was at length addressed to the martyr

himself; virtue was imputed to the remains of his body, the rags of his apparel, even to the instruments of his suffering; relics were required as an essential part of the Church furniture; it was decreed that no Church should be erected unless some treasures of this kind were deposited within the altar, and so secured there, that they could not be taken out without destroying it: it was made a part of the service to pray through the merits of the Saint whose relics were there deposited, and the Priest, when he came to this passage, was enjoined to kiss the altar."

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"At one time relics or entire bodies used to be carried about the country and exhibited to the credulous multitude; but this gainful practice gave occasion to such scandalous impostures, that it was at length suppressed. What was still encouraged is sufficiently disgraceful to the Romanists. The bodies of their saints are even now exposed in their churches: some dried and shrivelled, others reduced to a skeleton, clothed either in religious habits, or in the most gorgeous garments, . . . a spectacle as ghastly as the superstition itself is degrading! The poor fragments of mortality, a skull, a bone, or the fragment of a bone, a tooth, or a tongue, were either mounted or set, according to the size, in gold and silver, deposited in costliest shrines of the finest workmanship, and enriched with the most precious gems. Churches soon began to vie with each other in the number and variety of these imaginary treasures, which were sources of real wealth to their possessors. The instruments of our Lord's crucifixion were shown, (the spear and the cross having, so it was pretended, been miraculously discovered,) the clothes wherein he was wrapt in infancy, the manger in which he was laid, the vessels in which he converted water into wine at the marriage feast, the bread which he brake at the last supper, his vesture for which the soldiers cast lots. Such was the impudence of Romish fraud, that portions were produced of the burning bush, of the manna which fell in the wilderness, of Moses's rod and Samson's honeycomb, of Tobit's fish, of the blessed virgin's milk, and of our Saviour's blood! Enormous prices were paid by sovereigns for such

relics; it was deemed excusable, not to covet merely, but to steal them; and if the thieves were sometimes miraculously punished, they were quite as often enabled by miracle to effect the pious robbery, and bring the prize in triumph to the church for which it was designed. In the rivalry of deceit which the desire of gain occasioned, it often happened that the head of the same Saint was shown in several places, each Church insisting that its own was genuine, and all appealing to miracles as the test. Sometimes the dispute was accommodated in a more satisfactory manner, by asserting a miraculous multiplication, and three whole bodies of one person have been shown; the dead Saint having tripled himself, to terminate a dispute between three churches at his funeral! The catacombs at Rome were an inexhaustible mine of relics. But the hugest fraud of this kind that was ever practised was, when the contents of a whole cemetery were brought forth as the bones of eleven thousand British virgins, all bound from Cornwall, to be married in Armorica, carried by tempests up the Rhine to the city of Cologne, and there martyred by an army of Huns under Attila! Even this legend obtained credit; all parts of Christendom were eager to acquire a portion of the relics, and at this day a church may be seen at Cologne, literally lined with the bones!

“With the reverence which was paid to relics, arising thus naturally at first, and converted by crafty priests into a source of lucre, Saint-worship grew up. If such virtue resided in their earthly and perishable remains, how great must be the power wherewith their beatified spirits were invested in Heaven! The Greeks and Romans attributed less to their demigods, than the Catholic Church has done to those of its members who have received their apotheosis. They were invoked as mediators between God and man; individuals claimed the peculiar protection of those whose names they had received in baptism, and towns and kingdoms chose each their tutelary Saint. But though every Saint was able to avert all dangers, and heal all maladies, each was supposed to exert his influence more particularly in some specific one, which was determined by the circumstances of his life or martyrdom, the accidental analogy of a

name, or by chance and custom, if these shadows of a cause were wanting. The virtue which they possessed they imparted to their images, in which indeed it was affirmed that they were really and potentially present, partaking of ubiquity in their beatitude. For the Monks and clergy promoted every fantastic theory, and every vulgar superstition, that could be made gainful to themselves; and devised arguments for them, which they maintained with all the subtleties of scholastic logic. Having thus introduced a polytheism little less gross than that of the heathens, and an actual idolatry, they hung about their altars (as had also been the custom in heathen temples) pictures recording marvellous deliverances, and waxen models of the diseased or injured parts, which had been healed by the Saint to whose honour they were thus suspended. Cases enough were afforded by chance and credulity, as well as by impostors of a lower rank; and the persons by whom this practice was encouraged, were neither scrupulous on the score of decency nor of truth. Church vied with church, and convent with convent, in the reputation of their wonder-working images, some of which were pretended to have been made without hands, and some to have descended from Heaven! But the rivalry of the monastic orders was shown in the fictions wherewith they filled the histories of their respective founders and worthies. No language can exaggerate the enormity of the falsehoods which were thus promulgated; nor the spirit of impious audacity in which they were conceived: yet some of the most monstrous, and most palpably false, received the full sanction of the papal authority: the superstitions founded upon them were legitimated by papal bulls; and festivals in commemoration of miracles which never happened,—nay, worse than this,—of the most blasphemous and flagitious impostures, were appointed in the Romish kalendar, where at this day they hold their place.

“While the monastic orders contended with each other in exaggerating the fame of their deified patriarchs, each claimed the Virgin Mary for its especial patroness.”

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Her image was to be found in every church throughout Christendom; and she was worshipped under innumerable

appellations, . . . devotees believing that the one which they particularly affected, was that to which the object of their adoration most willingly inclined her ear." Vol. I. pp. 292—307.

We would recommend the whole of the tenth chapter to those of our readers who may happen to meet with the book, as a masterly exhibition of the papal system, combining at once an accuracy of details with a comprehension of general principles. A Roman catholic undoubtedly would complain that the description is unfair in two respects—in charging the faults of the members of the church upon the church itself—in attributing the errors of past ages to the church now as its avowed principles, when they are disclaimed by all intelligent catholics. Such a procedure on the part of a historian, he might say is as unfair as it would be for a papist to collect all the errors in sentiment or practice which attach to the early reformers, and then attribute them to some reformed church of the present day, though disavowed or reprobated by that church. Now we are disposed to believe that there is some ground for this complaint; how much we shall not pretend to say: we would gladly believe that the diffusion of intelligence throughout Christendom, has had its influence in purifying that church as it has in purifying the great body of the protestant church since its secession. We should like to see a full and fair exhibition of its principles of faith and discipline as they are now explained, and perhaps the work mentioned at the commencement of this article, in reply to Mr. Southey, will furnish us an opportunity. We know that wrong impressions prevail extensively among protestants with respect to these principles. We know that many suppose that it were perfectly easy to make their absurdity manifest to any candid catholic. We remember the story related by Dr.

Moore, of the honest Scotchman, who, going to Rome to convert the pope, the excellent Ganganelli, and meeting him in St. Peter's church, cried out with a loud voice, Rome is the scarlet whore, and you are antichrist; *gang away* to Scotland and become a member of the Kirk. The revival of the order of Jesuits, their activity, and the annual appropriation of twenty-four thousand dollars for the special benefit of the cause in these United States, give an increased interest to the subject. More than ten years have elapsed since the pope, in his bull for the revival of that order, declared that if amid the dangers of the Christian republic he should neglect to employ the aid which the special providence of God had put into his power, and if placed in the bark of St. Peter and tossed by continual storms, he should refuse to employ the experienced and vigorous powers who volunteer their services—he would not be true to his charge. Many other circumstances go to show that that church is rousing herself for new efforts. When she shall disavow her adherence to the practical maxim that ignorance is the mother of devotion, by putting the scriptures into the hands of the laity, and shall adopt in her discipline the famous maxim of Tertullian, *Non est religionis religionem cogere*, we shall fully believe that the work of reformation is seriously going on, and that she will ultimately arrive to the full admission of the truly catholic principles of the primitive church. Until then we can hardly help suspecting that the apparent change is only an artful accommodation of long received principles to the exigencies of the present times, and that Mr. Southey has presented a pretty fair exhibition of these principles, after the usual allowance is made for a highly excited controversial feeling.

Our historian has been more successful in describing the sufferings

and firmness of the martyrs of the reformation than in unfolding its causes. Hardly a better work could be desired on English martyrology, during both the papal and the protestant domination. And it is indeed cheering to behold the courage with which that noble army met the faggot and the sword, how patiently they suffered, how triumphantly they died. Some of them may have erred in courting persecution, and in the flames they may have cried out with the frantic queen, *exoriantur aliquis ex ossibus nostris*, summoning the furies to spring from their embers; but very many of them suffered and died with a spirit of meek submission,—thus imitating their great Leader who, on the cross, prayed for his murderers.

We wish that he had been a little more specific in adverting to the causes of the fluctuations in religion during those times. Change followed change in the most surprising and rapid succession. The reformation established with ease by Edward, very soon gave place to the authority of Rome under Mary, which in its turn yielded to the English Episcopal Church under Elizabeth,—and this having given place to the Presbyterian under Cromwell, was re-established with ease by Charles Second. Whoever should look at these moral phenomena would find it difficult to discover what the real sentiments of the English nation were, and would be disposed to believe that religion was considered by the leading men of all parties only as the means of promoting their own advancement to power. It appears from a variety of circumstances during these fluctuations, that the enlightened part were divided into four classes: those that were sincerely attached to the Romish Church; those who were sincerely attached to the reformed; those who were unsettled in their opinions, weary of the papal authority, yet desirous of retaining the forms and doctrines of that

hierarchy; and those who were indifferent and ready to take sides with that party that was likely to prevail. The first two were probably the least numerous, but the most active, and according as the one or the other prevailed, the others followed through fear or example. The description of the rise and progress of Puritanism we have thought would be gratifying to our readers even though they should not admit its entire correctness.

“There had been a dispute among the emigrants at Frankfort, during Mary’s reign; it had been mischievously begun, and unwarrantably prosecuted, and its consequences were lamentably felt in England; whither some of the parties brought back with them a predilection for the discipline of the Calvinists, and a rooted aversion for whatever Catholic forms were retained in the English Church. In this, indeed, they went beyond Calvin himself; refusing to tolerate what he had pronounced to be ‘tolerable fooleries.’ The objects of their abhorrence were the square cap, the tippet, and the surplice, which they called conjuring garments of popery.

“Great forbearance was shown toward the *first generation of men*, who were disquieted with these pitiful scruples. Regard was had to their otherwise exemplary lives, to their former sufferings, and to the signal services which some of them had rendered to the Protestant cause, for Coverdale, Lever, and Father Fox, were among them. These, who neither sought to disturb the order, nor insult the practice of the Church, were connived at for inobservances, which in them were harmless, because they did not proceed from a principle of insubordination. It was not till several years had elapsed, and strong provocation had repeatedly been given, that any person was silenced for non-conformity.”

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“The proceedings of Elizabeth’s government, both towards Papists and Puritans, were grounded upon these principles, that conscience is not to be constrained, but won by force of truth, with the aid of time, and use of all good means of persuasion; and that cases of conscience, when they exceed

their bounds and grow to be matter of faction, lose their nature; and, however they may be coloured with the pretence of religion, are then to be restrained and punished. When the Puritans inveighed against pluralities and non-residence, though the circumstances of the Church, and its extreme impoverishment, rendered inevitable what would otherwise have been an abuse, their zeal was not condemned; and they were long tolerated in their refusal of the habits, and some of the ceremonies, with an indulgence, which, if the personal qualities of the first Non-conformists had not been considered, would appear to have been carried too far, and used too long. 'There are some sins,' says Jeremy Taylor, 'whose malignity is accidentally increased by the lightness of the subject matter; . . . to despise authority, when the obedience is so easy as the wearing of a garment, or doing of a posture, is a greater and more impudent contempt, than to despise authority imposing a great burden of a more considerable pressure, when human infirmity may tempt to a disobedience, and lessen the crime.' The men for whose sake this indulgence was allowed, deserved, and were contented with it. But there were others, in whom the spirit of insubordination was at work; and who, if their first demands had been conceded, would then have protested against the weathercock, made war upon steeples, and required that all churches should be built north and south, in opposition to the superstitious usage of placing them east and west. The habits at first had been the only, or chief, matter of contention, all the rites of the Church were soon attacked; and, finally, its whole form and structure. The first questions were, as Hooker excellently said, 'such silly things, that very easiness made them hard to be disputed of in serious manner;' but he added, with his admirable and characteristic wisdom, 'if any marvelled how a thing in itself so weak, could import any great danger, they must consider not so much how small the spark is that flieth up, as how apt things about it are to take fire.'

"The object of the *second race* of Non-conformists was to eradicate every vestige of the Romish Church, and to substitute such a platform of discipline as Calvin had erected at Gene-

va: this they called 'the pattern in the mount,' and they were too hot and hasty, to consider that Calvin's scheme was formed with relation to the peculiar circumstances of that petty state. He was invited there by a turbulent democracy, who having driven away their Bishop and his Clergy, had just lived long enough in a state of ecclesiastical anarchy, to feel the necessity of having some discipline established among them. An episcopal form was not to be thought of; nor was there any hope that the people would be satisfied, unless the system which he proposed had at least a democratical appearance. Wisely, therefore, because necessity required that his views should be shaped according to the occasion, he formed a standing ecclesiastical court, of which the ministers were perpetual members, and Calvin himself, perpetual president; twice as many of the laity being annually elected as their associates: to this court, full power was given to decide all ecclesiastical causes, to inspect all men's manners, and punish, as far as excommunication, all persons of whatsoever rank. That the discipline was of the most morose and inquisitorial kind, . . . the members of the court being empowered to pry into the private affairs of every family, and examine any person concerning his own or his neighbour's conduct upon oath, . . . and that the Church of Geneva assumed as high a tone as that of Rome, must be ascribed something to the temper of the times, but more to that of the legislature.

"The Genevan scheme had been adopted in Scotland, because Knox was a disciple of Calvin, and because the nobles, to whom that miserable country was a prey, preferred a church government under which they might divide among themselves the whole property of the Church. Its partisans in England proposed the discipline as the only and sure remedy for all the evils of the state, promising, among what Walsingham called other impossible wonders, that if it were once planted, there should be neither beggars nor vagabonds in the land. 'In very truth,' said Parker, 'they are ambitious spirits, and can abide no superiority. Their fancies are favoured of some of great calling, who seek to gain by other men's losses; and most plausible are these men's devices

to a great number of the people who labour to live in all liberty. But the one, blinded with the desire of getting, see not their own fall, which no doubt will follow: the other, hunting for alteration, pull upon their necks intolerable servitude. For these fantastical spirits, which labour to reign in men's consciences, will, if they may bring their purposes to pass, lay a heavy yoke upon their necks. In the platform set down by these new builders, we evidently see the spoliation of the patrimony of Christ, and a popular state to be sought. The end will be ruin to religion, and confusion to our country.' No great political calamities have ever befallen a civilized state, without being distinctly foreseen and plainly predicted by men wiser than their generation. Elizabeth perceived that the principles of these church-revolutionists were hostile to monarchy: men, she said, who were 'overbold with the Almighty, making too many scannings of his blessed will, as lawyers did with human testaments;' and she declared, that, without meaning to encourage the Romanists, she considered these persons more perilous to the state.

"The number of non-conforming clergy was but small; when an account was taken of them by Archbishop Whitgift, there were found 49 in the province of Canterbury, those who were conformable being 786. 'The most ancient,' said he, 'and best learned, the wisest, and in effect, the whole state of the Clergy of this province do conform themselves; such as are otherwise affected, are in comparison of the rest but few, and most of them young in years, and of unsettled minds:' and he complained how intolerable it was, that 'a few men, for the most part young, and of very small reading and study, and some of them utterly unlearned, should oppose themselves to that, which by the most notable and famous men in learning, had been allowed, and in the use whereof, God had so wonderfully blessed this kingdom.'" But the tyrannical disposition of these people, who demanded to be set free from all restraint themselves, was even more intolerable than their presumption. As far as was in their power they separated themselves from the members of the Church, and refused to hold any communion with them. Instances occurred, where they

were strong enough, of their thrusting the Clergy out of their own churches, if they wore the surplice, and taking away the bread from the communion table, because it was in the wafer form. Some fanatics spat in the face of their old acquaintance, to testify their utter abhorrence of conformity. There were refractory Clergy who refused to baptize by any names which were not to be found in the Scriptures; and as one folly leads to another, the scriptural names themselves were laid aside, for such significant appellations as Deliverance, Discipline, From above, More trial, More fruit, Joy again, Earth, Dust, Ashes, Kill sin, and Fight the good fight of faith. But it is not in such follies that the spirit of fanaticism rests contented. They boasted in the division which they occasioned, and said it was an especial token, that the work came from God, because Christ had declared he came not to send peace into the world, but a sword. That sword, it was their evident belief, was to be intrusted to their hands. Their first prayer had been, that the Church might be swept clean; this was sufficiently significant; but when they found that they were not allowed to perform the task of sweeping, they prayed that God would strike through the sides of all who went about to deprive his ministers of the liberty which He granted them. A *third race* arose, who in contumacy and violence exceeded the second, as much as they had outgone the first. They were for putting in practice the most dangerous maxims, which their predecessors, in the heat of controversy, had thrown out. Because it is better to obey God than man, they proclaimed that if the magistrates would not be persuaded to erect the discipline, they ought, instead of lingering and staying for Parliament, to prosecute the matter with celerity, and erect it themselves. This was a case in which subjects might withstand their Prince; the ministers, after due admonition, might excommunicate him as an enemy to the kingdom of Christ; and being so excommunicated, the people might then punish him. Such doctrines, mingled with the coarsest and foulest ribaldry, were promulgated in ferocious libels; the authors and printers of which long continued to elude and to defy the vigilance of the laws. Hitherto, so long as they had been contented with pro-

posing what they desired, 'leaving it to the providence of God, and to the authority of the magistrates,' they had been borne with, except in cases of extreme contempt. But now, (they are Walsingham's words, a minister who was disposed to regard them and their proceedings more favourably than he ought,) . . . when they 'affirmed that the consent of the magistrate was not to be attended; when they combined themselves by classes and subscriptions; when they descended into that vile and base means of defacing the government of the Church by ridiculous pasquils; when they began to make many subjects in doubt to take an oath, (which is one of the fundamental points of justice in this land, and in all places,) when they began both to vaunt of their strength and number of their partisans and followers, and to use comminations that their cause would prevail, though with uproar and violence; then it appeared to be no more zeal, no more conscience, but mere faction and division.'

"The Act which restored to the Crown its 'ancient jurisdiction over the Estate Ecclesiastical and Spiritual,' provided that the Sovereign might appoint Commissioners to exercise this jurisdiction; they had authority to inquire into all offences which fell under the ecclesiastical laws, "by the oaths of twelve men, as also by witnesses, and all other ways and means* they could devise; to examine offenders

* " 'That is,' says Neal, 'by inquisition, by the rack, by torture, or by any ways and means that forty-four sovereign judges shall invent. Surely this should have been limited to *LAWFUL ways and means.*' (History of the Puritans, Vol. i. 414.) And surely this most prejudiced and dishonest of all historians ought to have observed, that it was so limited *twice* in the very commission itself. It is but too true, that the torture was then in use in cases of treason, and that upon that score, many of the Romish martyrs were put to the rack. But such cases were not within cognizance of this court; they had no authority to use the torture; nor is there the slightest proof, or presumption, that it was ever exercised by them. 'If any article did touch the party any way, either for life, liberty, or scandal, he might refuse to answer; neither was he urged thereunto.' These were Whitgift's words at the Hampton-Court Conference. What the sufferers under the high commission complained of, was the

upon oath, and punish them by fine or imprisonment, at discretion.' These powers, great as they were, were less than those in the place of which they were substituted. They were afterwards grossly abused: but during Elizabeth's reign the practice was less objectionable than the principle. The Church was right in exacting conformity from its ministers; its error was in not permitting men of narrow minds and rickety consciences to associate and worship after their own way. But the malcontents would not have been satisfied with this. It was not for toleration that they contended, but for the establishment of their own system, under which no toleration would have been allowed. Their demands were founded upon the assumption that they themselves were infallible, and that the system of the established Church was intolerable. It was the opinion of the greatest statesmen in those days, that uniformity of religion is absolutely necessary to the support of a government; and therefore that toleration cannot be granted to sectaries with safety. The principle of intolerance, indeed, was common to those who exercised authority, and to those who resisted it; and the inevitable consequence was, that contumacy and persecution exasperated each other. Authority, which at first was justly exercised, was provoked to act oppressively; and the opposition, which began in caprice and pertinacious conceit, became respectable and even magnanimous in suffering. The Romanists, seeing the miserable schism, which had arisen, looked upon the establishment as a divided, and therefore an unstable Church, and were withheld from joining it, as much by this consideration, and by the extravagance of the sectaries, as by the efforts of their own Clergy. Baffled thus in its plans of comprehension and conciliation, the government had recourse to stronger compulsive measures, not perceiving that persecution never can effect its object, unless it be carried to an extent at which humanity shudders and revolts." Vol. II. pp. 289-301,

miserable state of the prisons wherein they were confined; an evil which, to the disgrace of the country, continued with little or no amendment till our own days, and is not yet every where removed."

So successful were the Puritans, not only in making proselytes among the people, but also in gaining political influence and patronage among the great, that James I. determined to grant what they proposed, namely, a conference in which they might state their claims. "His purpose was like a good physician to examine and try the complaints and fully remove the occasions thereof, if scandalous; cure them if dangerous; take knowledge of them if but frivolous; and thereby to cast a sop to Cerberus that he might bark no more." It was accordingly held before the privy council at Hampton, the king himself acting as moderator, four of the puritan clergy being summoned as representatives. Our limits will not allow us to detail the proceedings of this celebrated conference.

Dr. Reynolds, the principal spokesman for the Puritans, stated that all things disliked or questioned may be reduced to these four heads.

1. That the doctrine of the church might be preserved in purity according to God's word.

2. That good pastors might be planted in all churches to preach the same.

3. That the church government might be sincerely administered according to God's word.

4. That the book of common prayer might be fitted to more increase of piety.

We extract from Fuller, the church historian, a specimen of the mode of discussion.

Dr. Reynolds. May your Majesty be pleased that the Bible be new translated, such as are extant not answering the original.

Bishop of London. If every man's humour might be followed, there would be no end to translating.

His Majesty. I professe I could never see a Bible well translated in English, but I think that of all, that of *Geneva* is the worst. I wish some special pains were taken for

an uniform translation; which should be done by the best learned in both Universities, then reviewed by the Bishops, presented to the *Privy Councell*, lastly ratified by Royal Authority, to be read in the whole church and no other.

Bishop of London. But it is fit that no marginal notes should be added thereunto.

His Majesty. That caveat is well put in, for in the Geneva translation some notes are partial, untrue seditious, and savouring of traterous conceits.

Dr. Reynolds. Would that the crosse being superstitiously abused in popery, were abandoned, as the *brazen serpent* was stamped to powder by Hezekias, because abused to idolatry.

His Majesty. Inasmuch as the crosse was abused to superstition in time of popery, it doth plainly imply that it was well used before. I detest their courses, who peremptorily disallow of all things which have been abused in popery, and know not how to answer the objections of the papists when they charge us with *novelties*, but by telling them, we retain the primitive use of things, and onely forsake their novel corruptions. Secondly, no resemblance betwixt the *brazen serpent*, a material and visible, and the sign of the *crosse* made in the aire. Thirdly, Papists, as I am informed, did never ascribe any spiritual grace to the *crosse* in *baptisme*. Lastly, *material crosses*, to which people fell down in time of popery, (as the idolatrous Jews to the *brazen serpent*), are already demolished as you desire.

Mr. Knewstubs. I take exceptions at the wearing of the *surplice*, a kind of garment used by the priests of *Isis*.

His Majesty. I did not think till of late, it had been borrowed from the heathen, because commonly called a *rag of popery*. Seeing now we border, not upon heathens, neither are any of them conversant

with, or commorant amongst us, thereby to be confirmed in Paganism ; I see no reason but for comliness sake, it may be continued.

Dr. Reynolds. I take exception at these words in the marriage, "with my body I thee worship."

His Majesty. I was made to believe the phrase imported no lesse than divine adoration, but finde it an usual English terme, as when we say a *Gentleman of worship* ; and it agreeth with the scriptures *giving honour to the wife*. As for you, Dr. Reynolds, many men speak of Robin Hood, *who never shot in his bow*. If you had a good wife yourselfe, you would think all worship and honour you could doe her, well bestowed on her.

D. of Sariam. Some take exception at the ring in marriage.

Dr. Reynolds. I approve it well enough.

His Majesty. I was married with a ring, and think others scarce well married without it.

Dr. Reynolds. Some take exception at the churching of women, by the name of purification.

His Majesty. I allow it very well, women being loath, of themselves, to come to church, I like this or any other occasion to draw them thither.

Dr. Reynolds. I desire that according to certain provincial constitutions, the clergy may have meetings every three weeks.

His Majesty. If you aime at a Scottish presbytery, it agreeth as well with monarchy as *God* and the devil. Then *Jack*, and *Tom*, and *Will*, and *Dick*, shall meet and censure me and my councill. Therefore I reiterate my former speech. Le Roy, s'avisera : Stay I pray, for one seven years, before you demand that, and then if you find me grow *pursie*, and *fat*, I may perchance hearken to you. I shall speak of one matter more, somewhat out of order, but it skilleth not ; Dr. Reynolds, you have often spoken for my supremacy, and it is well ; but

do you know any here, or elsewhere, who like of the present government ecclesiastical, and dislike my supremacy.

Dr. Reynolds. I know none.

His Majesty. Why then, I will tell you a tale : After that the religion restored by king Edward the sixth, was soon overthrown by Queen Mary here in England, we in Scotland felt the effect of it. For thereupon Mr. Knox writes to the Queen Regent (a virtuous and moderate lady) telling her that she was *supreme head of the church*, and charged her, as she would answer it at God's tribunal, to take care of Christ his Evangil, in suppressing the popish prelates, who withstood the same ; but how long trow you did this continue ? Even till by her authority the popish bishops were repressed, and Knox, with his adherents, being brought in, made strong enough. Then began they to make small account of her supremacy, when according to that *more light*, wherewith they were illuminated, they made farther reformation of themselves. How they used the poor lady, my mother, is not unknown ; and how they dealt with me in my minority. I thus apply it. My Lords, the bishops, I may thank you that these men plead thus for my supremacy. They think they cannot make their party good against you, but by appealing to it. But if once you were out and they in, I know what would become of my *supremacy*, for NO BISHOP, NO KING. Well, Doctor, have you any thing else to say ?

Dr. Reynolds. No more, if it please your majesty.

His Majesty. If this be all your party hath to say, I will make them conform themselves, or else I will harrie them out of the land, or else doe worse.—From you, Dr. Reynolds, and your associates, I expect obedience and humility, (the marks of honest men,) and that you will persuade others abroad by your example.

Dr. Reynolds. We do here promise to perform all duties to Bishops, as reverend fathers, and joyn with them against the common adversary, for the quiet of the church!

The chief good that grew out of this celebrated conference, was a new translation of the Bible, upon which seven and forty of the most learned men in England, were employed. Reynolds, and one of his colleagues, being of the number! 'As for the puritans, when they found how the conference had concluded they disowned their representatives,' and so persevering were they, and active, that in the following reign they gained a complete triumph both in church and state, as the murder of Laud the primate, and of Charles their sovereign testify.

When we read Mr. Southey's description of the events of those times, we were almost disposed to put ourselves in a passion, take up the glove which he had thrown down, and like true knights in the cause of the injured, do battle in defence of the puritans. We intended to show that he had given unfair statements concerning the conduct of the two contending parties—bringing out, in full relief, those facts that were favourable to the one party, and suppressing, or placing in the back ground, those that were favourable to the puritans; thus throwing a false colouring over the whole. After showing this by facts and reasonings, we intended to insinuate that this misrepresentation was intended to answer certain purposes, partly of a political nature at the present day. But after all, it is hardly worth while to show any very great passion, or to take down the arms to sharpen them, which had better hang rusty, from the wall. There is no very great danger that a wrong impression will be made on the mind of an intelligent reader. The character of a writer, as that of a talker, is

pretty easily understood, especially when he writes upon a subject that calls out his feelings—so that every necessary allowance can be made. Taking these two facts along with you, that Mr. Southey is a churchman of high-toned principles, and a man of an imagination so warm that he is disposed to exaggeration, and you are in no great danger of being misled. If an antidote, however, is necessary, Brooks's lives of the puritans can be read as a counterpart, or Neil's history of the puritans; who, though not as Mr. Southey says, 'the most prejudiced and dishonest of all historians,' is to the full as unfair as himself. On the whole we like this mode of coming at truth. Let two writers, equally matched, take their sides, and under the influence of highly excited controversial feelings, let each make the most of his cause, and we have a better mode of arriving at truth, than is furnished by a writer who is destitute of all feeling, very correct, and—very dull.

Had we pursued the plan for which we have materials collected, we should not have attempted to defend the whole race of puritans against our historian. As he has stated, there were several broods, differing in character, though comprised under the same name. They were guilty of great extravagances; but they were the extravagances of those who were goaded on to frenzy by the arm of persecution. They were, perhaps, disposed to quarrel even about trifles in religion: but that, in the language of the witty Voltaire, used on a different occasion, was an age when 'out of every contested verse there issued a fury, armed with a quibble and a poniard, who inspired mankind at once with folly and cruelty.' And though it may be true that they were more intent upon establishing their own platform, than they were in establishing the principles of religious liberty, though it may be true that they never com-

plained of the writ, de comburendo hæretico, yet that was an age when it was scarcely known to be possible to detest the error yet to love the man. There were faults on both sides; and they in common with others, had 'not learned that in 'lighting up the sacred fire we are not to burn the house of God.' They may as a body have thought very little of the general principles of civil and religious liberty; yet it was Williams, a puritan, who came out with the noble assertion, that the magistrate has nothing to do with matters of the first table of the law. but only with the second, that there should be a general and unlimited toleration of all religions, and for any man to be punished for any matters of his conscience, is persecution.—And even Hume makes the concession that the precious spark of liberty was kindled and preserved by the puritans alone, and that it was to this sect that the English owe the whole freedom of their constitution.

Be to their faults a little blind,
Be to their virtues very kind.

A Greek Grammar of the New Testament; translated from the German of George Benedict Winer, Professor of Theology at Erlangen. By MOSES STUART, Professor of Sacred Literature in the Theological Seminary, Andover: and EDWARD ROBINSON, Assistant Instructor in the same department. Andover: printed at the Codman Press, by Flagg and Gould. 1824. pp. 176.

THE controversy respecting the Attic purity of the New Testament diction, as it was originally carried on, has long since ceased; and critics seem now agreed, that the language of the Hellenists, at least in some of its forms and idioms, was peculiar to themselves. From the investigations of the ablest scholars, into

the history of the Greek language, it appears that in the age which succeeded Alexander the Great, this language underwent an important change. As it declined from its purity, it assumed one form in books, and another in common or popular intercourse. For some time before Alexander, the Greek prose writers had confined themselves almost exclusively to the languages of their respective nations, distinguished as they were by their dialects and idioms; while the poets, copying the manner of their predecessors, in the first ages of Greece, adhered less closely to national peculiarities.

But on the subjection of all Greece to a single power, or perhaps somewhat earlier, most writers began to adopt the Attic dialect. This precedence of the Attic was readily conceded from the circumstance, that numerous authors had appeared in Athens, who by their superior elegance had given to their language the character of the most polished dialect of Greece. On this account, it was soon employed as the common written language; and all who aimed at distinction in writing, seem to have thought, that in this dialect alone they could attain to the highest excellencies of style and diction. But the dialect of Athens did not long continue to be written by all with the same degree of purity. It was hardly possible, perhaps, for every writer to pay the same attention to the high examples he professed to follow, or to guard with equal care against the use of the dialect to which he had been before accustomed, and especially against the introduction of new words and forms, which were now beginning to be current in the popular speech. Hence gradually originated, in some respects a new language, compounded of the old Attic and numerous provincialisms. This became, ultimately, the language of books throughout the whole Greek nation, and from its

universality, was denominated by grammarians the *common dialect*.

But another, and in reference to any investigation of the character of the New Testament style, a more important change, took place in the language of popular intercourse. In common life, the corruption and confusion of the old dialects necessarily followed the union of all Greece under the Macedonian sovereignty. While the several tribes maintained their respective forms of government, and were subject to their own laws, their dialects were upheld and protected by the controlling influence of separate institutions, and the pride of national independence. But on the fall of the numerous petty governments, and the submission of the whole country to a single power, these barriers to innovation were removed. The Macedonian supremacy was followed by the gradual assimilation of the old dialects, the Macedonian having the predominance; in the same manner as, several centuries before, the superior power and influence of the Doric tribes, on the return of the Heraclidæ into the Peloponnesus, had extended the Doric dialect throughout the peninsula.

Several important measures likewise, adopted by the government, contributed directly to the same effect. Alexander collected his soldiers from all parts of Greece, which obviously led to a community of language; and his successors in Europe, by their continual wars, and the entire reduction of the most considerable of the Grecian states, must have produced great inroads on the old forms of speech. In Asia and Africa also, to which the Macedonian power extended, the language of the conquerors would be constantly gaining the ascendancy. New cities were founded, as Alexandria by Alexander himself, and Seleucia, Ctesiphon, and Antioch, by his successors. In these colonies, inhabitants were col-

lected from every part of European and Asiatic Greece, who, in a common language must have soon lost all dialectical distinctions.

It is easy to see, however, that great varieties would exist in a language thus widely extended, and in different places affected by different causes, or by the same causes under various modifications. Thus in Attica, there was a prevalence of Atticisms, and in the Peloponnesus of Doricisms; yet even here, the language had this common characteristic, that in it the former dialects were in a greater or less degree united.

The difference, then, between the language of books, and that of common intercourse consisted in this, that the former was a near approximation to the old Attic, while the latter contained a greater proportion of the other dialects, and was at the same time debased by new words and phrases. This popular language is supposed to be the basis of the diction employed by the seventy, the writers of the Apocrypha, and of the New Testament. This opinion rests principally on the following fact. The Jews of Alexandria, as indeed, through the whole Greek empire, seem to have learned the Greek language from intercourse with those who spoke it, and not from books; for the great body of the Jews had a decided aversion to Greek culture and literature. The example of Josephus, who wrote the Greek language in tolerable purity, (perhaps if his text were now genuine, it would appear that he wrote it in entire purity,) is only an exception to the general hostility. It is evident from the manner in which Josephus speaks of his project of writing history, that in Greek learning, he stood almost alone among his countrymen. As the Jews then acquired the knowledge of the Greek through the medium of ordinary intercourse, and not from reading, the popular dialect must

be that with which they were familiar, and especially was this the case with the writers of the New Testament. The means which we possess of investigating this popular speech, are not very ample;—but on this point we will not dwell. It should be kept in mind, however, that this Greek of common life was not written and spoken by the Jews, without the intermixture of many of the idioms, and the infusion of a deep colouring of their vernacular language. The peculiarities in the language of the Septuagint and the New Testament arising from this fact, have long passed under the general name of Hebraisms; but as the Syro-Chaldaic, and not the old Hebrew, was spoken by the Jews of Palestine, in the time of our Saviour, Winer concludes, that many phrases which have long passed under the denomination of *Hebraisms*, are *Aramæisms* in fact, and that the older critics have erred from inattention to this circumstance. With these general views of the Greek language, especially as modified among writers of Jewish descent, Winer has constructed a Greek grammar of the New Testament. He has not, however, like some of his predecessors, confined himself to the peculiarities of the New Testament diction; for excepting merely apparent Hebraisms, such peculiarities, he says, are comparatively few. But taking a wider range, he has endeavoured, together with these peculiarities, to include other uncommon grammatical phenomena; so that his work is designed to exhibit whatever gives the New Testament Greek its grammatical character, whether parallel cases can be found in other Greek writings or not. His grammar presupposes a general grammar of the Greek language, and many of the fundamental laws of this language are therefore omitted. Where the construction is more common, but may still need illustration, references are made to the best Greek grammarians; in

case of unusual constructions, for the convenience of the reader, the interpreters of particular books, and even passages from the Greek classics are cited at large.

In the execution of his work, Winer certainly discovers extensive research, a familiar acquaintance with the Greek language, and especially with the late writers among his own countrymen, who have done so much to illustrate its principles. Whatever could be made use of for his object, he seems in most cases to have turned to the best account. The parts of the grammar are philosophically arranged; and it is every where marked with clear discrimination, and critical accuracy. He has given a better account than we before possessed, at least in so convenient a form, of the origin of some of the New Testament phraseology, and has rendered the meaning of some passages more definite and certain. Even where he adds little to the amount of our former conclusions, he affords something perhaps to strengthen and establish them.

While we express thus fully our approbation of this grammar, and acknowledge our obligations to the translators for bringing it within the reach of theological students in our country, we feel that we should hardly discharge our duty to our readers in not intimating some dissatisfaction at the manner in which the translation of this work has been executed. It has too many marks of haste. From our list of errors in the first three sections, we will select a few as examples.

In the first section we have the name of *Stephen Pfochen*, where Winer has *Sebastian Pfochen*: we believe Winer to be right. In the same section, where *Georgi* is introduced as having endeavoured to prove a particular expression in the Greek Testament, not to be a *Hebraism*, but good Greek, the remark is added—“*As if this mode of phraseology was not rather to be attributed to the Hebrew language.*”

Considering Georgi's professed object, the force of this remark is not obvious. It should have been rendered—as if here the *Hebraism* did not lie rather in the whole phrase, referring to the mode of proof adopted by Georgi, as may be seen by turning to the grammar. In the second section, *γάμος* is rendered *marriage feast*, and this meaning is marked as one not found in any profane Greek author. This is incorrect; *γάμος* has this meaning in profane Greek of the highest authority. The meaning peculiar to this word in the Greek Testament is a *banquet, an entertainment*, and this is the rendering of Winer. The German word is *gastmahl*. In the same section, where the author proposes to treat particularly of the grammatical peculiarities of the later Greek idiom,—the paragraph begins “The peculiarities of the New Testament diction,” &c. This confuses the whole section. There is no mention in the German of the New Testament diction; but the reference is to the *later Greek idiom*, and this renders the whole clear. In the third section, we are told that complaints are found in the Talmud of the use of certain technical words by the New Testament writers, and these complaints are supposed to furnish evidence that these technical words are not novelties. We were surprised both at the fact and the inference. The translator has here entirely mistaken the meaning of the original. We would recommend a revision of this translation, before it is brought to a second edition. There are three indexes to the original grammar, for the omission of which we see no good reason.

It is much more grateful to our feelings to add, that the translators have inserted, in several parts of the grammar, valuable notes of their own, either to illustrate more fully some remark of their author,

or to controvert some of his positions. A note by Prof. Stuart (p. 21.) deserves particular attention. We will quote a part of it.

“It is moreover quite certain, that the Greek poets, and in particular the tragedians, with all their sublime and elegant diction, have intermingled much more of the language and forms of the colloquial Greek, and that of common life, than the Greek historians have done. No one, for example, can read Sophocles, and Xenophon or Thucydides, without being convinced of this fact. The *dialogue* of the tragedians necessarily led to this result. The Greek of common intercourse shows a constant tendency to abridged and apothegmatic forms of speech, which every one knows abound in the Greek tragedians. Compare also our best poets in English. Have not Shakspeare, and Pope, and Cowper, very much more of the language of conversation in their works, than Hume, and Robertson, and Gibbon? Poetic license, so called, is nearly all an approximation to this language of common life, and cannot be indulged in by grave historians.

“Now as the style of the New Testament is that of the Greek of common conversation, intermixed with a strong colouring, derived from a familiar acquaintance with the Hebrew Scriptures; and as Greek poetry exhibits more of the colloquial familiarities, apothegms, etc. than Greek history; while at the same time it exhibits, with this, many more resemblances to the Hebrew poetry; I am unable to see why the poets, and in particular the tragedians, who have exhibited dialogues, and the lyric poets who often have resemblances to the Hebrew lyrics, may not, and *must* not, be drawn into a fair comparison with the New Testament writers, as to many points of their diction. It requires, indeed, sound judgement to determine where a comparison may be made legitimately and with force. But this is also required, though it is far from having been always exhibited, in all comparisons with the Greek historians.

“If the principle now stated be correct, it is demonstrably certain, that almost every thing which has been

called Hebraism in the New Testament, has its parallel in Greek. There are scarcely any peculiarities in

the Hebrew Syntax, which do not find analogies in Sophocles, Euripides, and Pindar."

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

At the late Commencement of the University of North Carolina, thirty-eight young gentlemen received the degree of A. B. and four the degree of A. M.

The Western University of Pennsylvania held its first Commencement at Pittsburg on the twenty-sixth of June. The degree of Bachelor of Arts was conferred on 7 young gentlemen.—The Rev. John H. Hopkins, Pastor of the Episcopal Church in Pittsburgh, has been elected by the Board of Trustees, Professor of Belles-lettres, Criticism, and Composition, in the University.

It is stated that Chief Justice Marshall has nearly completed a History of the American Government, from the adoption of the Constitution, to the termination of Washington's presidency.

"In the last six numbers of our work," says the U. S. L. Gazette, "embracing a period of three months, we have collected and published the titles of one hundred and eighty-five new American works, including pamphlets and periodicals, which issued from the different presses in the United States during that time. Nine of them are works of two volumes each; making, in all, one hundred and twenty-four volumes. A goodly portion of them, however, are *twelve and a half cent pamphlets*, of which our authors and presses seem abundantly prolific. In the same numbers, we have published the titles of fifty foreign works, making sixty-nine volumes, which have been reprinted in this country during the same time. The whole number of volumes therefore, foreign and domestic which have issued from our presses, during the last three months, is two hundred and sixty-three. Probably many works have been published,

which have not reached us, but we think this is as complete a list as can be found in any journal in the country for the same time."

NEW VOYAGE OF DISCOVERY.—On Thursday the 19th of May his Britannic majesty's ship Blossom, Capt. F. W. Beechey, sailed from England upon her interesting voyage of discovery and survey in the Pacific.—After visiting Pitcairn Island, Otaheite, Easter, and Friendly Islands, and settling, indisputably the position of all the Islands with which that neighbourhood abounds, the Blossom is to proceed to Behring's Straits, and if the season admit of it, to proceed around Icy Cape, (which has not been effected since Capt. Cook's discovery) along the northern shores of America towards Hecla and Fury Strait, for the purpose of falling in with Capt. Franklin or Capt. Parry. The Blossom is also to complete the survey of the coast of America in such parts about Behring's Straits as are imperfectly known; and after rendering Capt. Franklin the assistance he may require, she is to proceed entirely upon discovery, directing her route for such purpose towards those parts of the Pacific which are the least known or frequented. She is furnished with a large supply of presents for the purpose of bartering with the islanders, and has on board a handsome present for the King of Otaheite and the King of the Sandwich Islands.

MUNGO PARK.—The uncertain fate of the enterprising Park, renders every attempt to explore those regions, where he is supposed to have closed his life, peculiarly interesting, from the reflection that some information may, by possibility, be obtained respecting him. We do not know that the tale of his death has been either negated

or confirmed by accounts recently procured from Africa, but we have it on very respectable authority, that some information relative to his last expedition will shortly gratify the literary world. We had lately to announce the return of Lieut. Clapperton, after successfully exploring those wilds, which have been the grave of so many of our heroic countrymen. We now understand that, besides discovering walled towns, in places heretofore supposed to be solitary deserts, peopled with inhabitants who were in the constant habit of using articles furnished by the manufacturing industry of this country, he had the good fortune to discover what, to the reading public, will appear an invaluable prize, the Journal, or part of the Journal, kept by Mungo Park

when he last attempted to discover the source of the Niger. How this treasure was obtained we have not heard; but, if we are correctly informed, the MS. has been preserved with care, probably by those who were ignorant of its true value, and who, it is to be feared, at a former period, by their culpable rapacity or murderous resentment, prevented the author from bringing it to that conclusion which he contemplated, and which science desired. A relic so interesting will be regarded with no common anxiety; and we trust little time will elapse before every thing which the gallant Lieutenant may have learned relative to his daring predecessor, will be published.—*Lond. paper.*

NEW PUBLICATIONS.

RELIGIOUS.

To Commend Truth to the Conscience, the object of a Faithful Minister; a Sermon, delivered March 9th, 1825, at the Installation of the Rev. Leonard Bacon, as Pastor of the First Congregational Church and Society in New-Haven. By Joel Hawes, Pastor of the First Church in Hartford. New-Haven. N. Whiting.

Views in Theology. No. III. President Edwards's Doctrine of Original Sin, the Doctrine of Physical Depravity. New-York, pp. 104, 8vo.

Biblical Repertory. A Collection of Tracts in Biblical Literature. By Charles Hodge. Vol. I. No. 3. Princeton.

MISCELLANEOUS.

A Discourse, delivered on the Fourth of July, 1825, in the city of Washington by Ralph Randolph Gurley. Washington. Gales and Seaton.

A Plea for Africa; delivered in New-Haven, July 4th, 1825. By

Leonard Bacon, Pastor of the First Church in New-Haven. T. G. Woodward and Co.

Constitution, Government, and Digest of the Laws of Liberia, as confirmed and established by the Board of Managers of the American Colonization Society, May 23, 1825. Washington.

An Oration, delivered at Concord, April, 19th, 1825. By Edward Everett. Boston: Cummings and Hilliard.

The Christian Indian; or, Times of the First Settlers. First of a Series of American Tales. 1 vol. 12mo. New York. Collins and Hannay.

A Northern Tour; being a Guide to Saratoga, Lake George, Niagara, Canada, Boston, &c. &c. embracing an account of the Canals, Colleges, Public Institutions, Natural Curiosities, and Interesting Objects therein. Philadelphia. Carey and Lea.

An Address, delivered at the Laying of the Corner Stone of the Bunker Hill Monument. By Daniel Webster.

RELIGIOUS INTELLIGENCE.

LONDON RELIGIOUS TRACT SOCIETY.

From the American Missionary Register.

THIS Society held its Twenty-sixth Anniversary Meeting at the City of London Tavern, on Friday, the 13th of May. "After an elegant breakfast," says the British Press, "the company adjourned to the ball-room, which was completely filled, there being upwards of 1200 hundred persons present, and nearly half as many were turned away from the door for want of room." Among the speakers who addressed the meeting, were the Rev. Dr. Morrison, the Rev. T. Mortimer, the Rev. Sereno E. Dwight, of Boston, the Rev. Mr. Reeve, from Bellary, and the Rev. E. Bickersteth, Secretary of the Church Missionary Society. By the politeness of an esteemed friend we have received a copy of the report which was read to the meeting. From this document it appears that the Society has circulated during the past year more than **TEN MILLIONS FIVE HUNDRED THOUSAND** Tracts and books, making the total issues since the establishment of the Society, more than **SEVENTY MILLIONS**; without including the Tracts which have been published at the expense of the Society in foreign countries. The number of Subscribers to the institution is now greater than at any former period. The gratuitous issues and money granted to Foreign Societies during the year, together with the loss on Hawkers' Tracts, amounted to 2095*l.* being an increase of gratuitous issues beyond that of the preceding year of 375*l.* The following abstract of the Report will show the extent of the Society's operations in all parts of the globe.

CHINA.

As the living teachers of Christianity are not permitted to visit China, the only method of making an impression upon this vast empire is through the medium of Tracts and Bibles, distributed among the Chinese, who in great numbers reside at Malacca, Singapore, and other European settlements, and maintain a constant intercourse with their own country. This method has been adopted, and it

has been attended with the happiest success.

Numerous copies of the Chinese Scriptures and Tracts have been lately put in circulation; as many as 4000 of the latter within a period of four months. At the celebration of a Chinese festival, the Missionaries were invited into the principal temple, by the respectable residents of that nation at Malacca, and were permitted to give their Chinese books to every one of the assembly who could read; the priests alone refused to receive them.

The Rev. D. Collie, of *Malacca*, has communicated to the Society the pleasing intelligence of the publication of Broad Sheets in the Chinese language. He states, "We have sometimes the pleasure of seeing these Sheets pasted up in the houses of the Chinese. Since we commenced distributing them, four Chinese, from one of the villages, have applied for copies of the Scriptures, and a considerable number have expressed a desire to have longer treatises on the Christian Religion."

At *Singapore*, to which place the Chinese College has been removed, Dr. Morrison has, at his own expense, erected a bookseller's shop, with a School-Room adjoining, where the Chinese version of the Scriptures, and Religious Tracts, will be exhibited for sale.

A letter to Dr. Morrison says:—"It will gladden your heart to hear that many, both of the Chinese and the Malays, have lately called and begged for the word of life. We sent lately to Cochin-China, by government vessels, belonging to that country, nearly 3000 volumes of Chinese books. They were eagerly read by the Cochin-Chinese, and many of their great men came to the College with a great body of servants, and requested books. As a proof that the books sent to that country, when you were here, have been read, and understood by them, they had copied the names of many of them, and brought them to us in order that they might be supplied with books of the same kind. Many hundred copies have gone from hence since you left us, and there appears an increasing desire, by all classes, to obtain our books. Our weekly Tract is

continued, and is much sought after by the Chinese."

In consequence of this animating intelligence, the Committee placed 300*l.* at the disposal of Dr. Morrison and the missionaries at Malacca. They also voted to devote all the profits of a little periodical work, entitled "The Child's Companion," which is published by the Society, and extensively circulated in Great Britain, to the circulation of Tracts in China and the East. The profits of this work during the past year amounted to 200*l.*

HINDOOSTAN.

Calcutta. A Religious Tract Society, supported by various denominations of Christians, has been established during the past year at Calcutta, with very encouraging prospects of usefulness.

The Secretary writes—"Had we funds, we could do much in the circulation of Tracts; new fields are opening before us daily. Pious officers and gentlemen, in the upper Provinces, when they leave Calcutta for their destinations, wish to furnish themselves with Tracts. As an instance I can state, that a military conductor has distributed, in a few months, 4000 Tracts, and requests more. Many others are employed the whole year in circulating these heralds of salvation.

The Committee, highly approving the consolidation of the efforts of all the Missionaries in that part of India, have voted 200 reams of paper, and 40,000 English Tracts to this new Society.

It appears that the missionaries at Calcutta have circulated 170,000 Tracts in the English, Bengalee, and Hindoostanee languages. A missionary in connexion with the Baptist Society, in India, writes,—“I cannot conclude without telling you, that this morning I have seen a whole family of natives, consisting of grandfather, father, mother, and three sons, all evidently seeking the way of salvation. They were first roused to a sense of their condition by a Tract left at the house of a neighbour, which he threw indignantly into the road, where one of the boys belonging to the family, about fifteen years of age, saw it, and carried it home. They read it, and came for more: I gave them the Four Gospels, and hope that time will show

the Tract has not been read in vain."

Madras. The Madras Society is very active in the distribution of Tracts. The committee have granted to this Society 50 reams of printing paper, and 12,000 English Tracts. The field of its operations is great.—“We have,” says Mr. Loveless, “an extensive population, increasing prospects of usefulness, and this in four languages, viz. English, Tamul, Taloo-goo, and Hindoostanee; in all of which the Gospel may be preached, Schools established, Tracts printed and circulated, and the Sacred Scriptures extensively distributed.”

Nagercoil. The members of the Society at this place are *native Hindoos*, and the institution possesses peculiar interest from this circumstance. Six Tracts have been published in Tamul by this Society.

Bellary. More than 15,000 Tracts, English and native, have been distributed from this place during the past year, and with the most gratifying effects.

Bombay. The *American Missionaries* at Bombay have applied for assistance. They say—"For several years we have printed and distributed many thousand Religious Tracts, and have had the most ample evidence of their utility. We have found that the attention of this people, ignorant as they are, besotted with idolatry, and averse to argumentation and thinking, is best engaged by something short and impressive. While contemplating the spiritual wants of *seven millions* of people, who speak and read the Mahratta language, we most ardently desire to send abroad among them, in a concise form, those truths which are essential to salvation; and in looking around for help, our eyes have been directed to your Society. The thousands of Tracts which we have already distributed, have shown us that tens and tens of thousands more are needed, which we cannot supply for want of pecuniary means. The demand for Tracts in the Mahratta country, and the facilities for distributing them, appear to us to be *almost unlimited*.

In compliance with this request the committee forwarded 16 reams of paper, and 4780 Tracts; and the missionaries were authorized to draw for 30*l.* on the formation of a Tract Society at Bombay.

CEYLON.

The Wesleyan Missionaries have translated various Tracts into the languages of the Island, in Cingalese, in Tamul, and in Indo-Portuguese, and testify to the value of scriptural tracts, for distribution in places where the Christian Missionary cannot gain access. In Ceylon there is a numerous class of nominal Christians, who, as to all mental and religious culture, are as really destitute as the heathens themselves; they are decendants of the Portuguese, who formerly had possession of the island. Several valuable works have been published for their benefit, which have been sought for, and read with avidity. The committee have sent 3000 English Tracts and a further grant of paper to aid the Wesleyan Brethren.

The missionaries in Ceylon have recently made great efforts for the education of the young, and there are now more than 10,000 native children receiving Christian instruction in that Island. To avail themselves of the facilities thus afforded for the circulation of divine truth by means of Tracts, the committee have authorized the translation and publication of a Bible Catechism, and of Janeway's Token for Children. Mr. Newstead, who is stationed in this island, says:

I have distributed many thousands of scriptural Tracts, in six or seven different languages, and have had the happiness of hearing, on the shores of Ceylon, and in the very heart of the Kandian provinces, these sacred instructors taking place of the vain and polluting stories of heathenism, and the Holy Scriptures themselves chanted at the cottage doors in the evening, instead of the songs of Budhu."

AUSTRALASIA.

The *Australasian Religious Tract Society* continues in active operation. His Excellency Major General Sir Thomas Brisbane, the Governor of New South Wales, together with his lady, are the highest subscribers to the Institution, and have been the largest purchasers from its depository: 50*l.* have been remitted from this Society.

Various grants have been made to friends, sailing for New South Wales, and also for the use of different convict-ships: and to friends proceeding to Van Dieman's Land. In the latter

place a Religious Tract Society has been recently formed.

SOUTH SEAS.

George Bennet, Esq. one of the Deputation from the London Missionary Society, communicates the pleasing information that at Matavai a Religious Tract has been written and printed in Taheitan; it is called "*Parau Taitoito*," a *Word of Warning*, or "*The Warning Voice*," and has been widely circulated among both children and adults.

AFRICA.

About 12,000 English and Dutch Tracts have been sent during the past year to missionaries stationed in different parts of South Africa; and on the application of the Church Missionary Society 6,500 books were granted to the missionaries at Sierra Leone.

Mauritius, or Isle of France.—A Tract Society has been established at this place, and a supply of 9000 French and English Tracts have been forwarded to the new Society.

SOUTH AMERICA.

It is less than two years since the Society commenced its operations in this interesting portion of the globe. During the past year, by the assistance of some Spaniards of piety and of literary attainments, 12 Spanish Tracts have been added to the Society's catalogue, and several others are in a course of publication. The Rev. Geo. Burder, author of the *Village Sermons*, has been at the expense of translating twelve of those excellent discourses into the Spanish language, and the committee feeling the importance of their permanent and extensive circulation, have defrayed the charge of stereotype plates. "*Leslie on Deism*," has also been translated for circulation in that part of the globe, with a view to counteract the evil tendency of infidel books, large numbers of which have been recently sent thither.

More than 32,000 Spanish Tracts have been forwarded to *Lima, Cartagena, Valparaiso, Buenos Ayres, Chili, Cuba, the Bahamas, and Mexico*, and more than 24,000, placed at the disposal of the Liverpool Tract Society, have been forwarded from that city to different ports of the South American continent. In these grants and in the Spanish translations more than 300*l.*

have been expended. To this object the committee have devoted the profits of the "Tract Magazine," amounting to the sum of 150*l*.

WEST INDIES.

More than 3,000 Tracts and Books have been forwarded to the West Indies; of this number 2,150 were sent to Mr. Dawes at Antigua, and 3,000 to the missionaries of the United Brethren at St. Kitts.

BRITISH AMERICA.

Under this head the committee state that they have sent 13,000 Tracts and Books to Newfoundland; 22,000 to Halifax; 11,600 to Guysborough, and 17,000 to Niagara, besides a large quantity purchased by the Society at Niagara. New Tract Societies have been founded during the past year at Quebec and Halifax, at St. Johns in New Brunswick, and at Kingston in Upper Canada.

EUROPE.

Russia. To Archangel, 4300 Tracts have been sent, and to Riga, 3000.

Poland. To the missionaries in Poland, the Committee have printed 5,600 English Tracts, beside German and French Tracts to the value of 30*l*. They have also agreed to defray part of the expense of printing a series of Tracts in the Polish language.

Prussia. The Committee have engaged to pay the expense of translating and printing six new Tracts for distribution in the Grand Duchy of Berg.

Darmstadt. The reverend and indefatigable Dr. Leander Van Ess continues his valuable labours. He has been actively engaged in the circulation of some Tracts written by himself, in support of the universal dissemination of the word of God. On this subject the Committee felt the call for assistance so important that they placed 100*l*. at his disposal.

Hamburg. The Hamburg Society has circulated during the past year more than 38,000 Tracts. The Committee have forwarded to this Society 1000 Dutch Tracts, and 1000 Danish Tracts, for the use of sailors, and have authorized the Society to print an edition of 5000 of the abridged *Bible Catechism* in German, at the expense of the London Institution. This important work has been completed.

France. On the application of a

friend in the south of France, the Committee authorized him to print an edition of 5000 Hymn Books, for the use of the children of Sunday and other schools.

The *Paris Tract Society* have circulated during the past year 80,000 Tracts.

"To Mr. Malan," the Committee say, "we feel an increased fraternal affection for his continued labours in the cause in which our Society is engaged. During the past year, translations of several interesting pieces written by him, have been added to your publication. He has experienced 'that the offence of the cross has not ceased;' but though he has been persecuted, 'he has never been forsaken.' He has preached through the medium of his little works, in the cities and villages of Britain and elsewhere, the truths that are despised in his own city. He has thus been the instrument of leading sinners to look to the Saviour, for the pardon of their sins."

Spain. Spanish Tracts, to the number of 5000 have been forwarded to Gibraltar, Bayonne, and Minorca.

Malta and Greece. Twenty-three excellent Tracts, in Modern Greek, and thirteen in Italian, have been printed at the press of the American Missionaries at Malta. The Greek Tracts have been extensively disseminated in the Ionian Isles, and various parts of Greece; and there were increased calls for further supplies. The Committee have granted 25*l*. to the Rev. Mr. Jowett, and the American Missionaries, to be employed in translating and printing Tracts for the Christians inhabiting Syria, Palestine, and Egypt. Recent communications from Messrs. Lowndes and Wilson are very encouraging. The "Pilgrim's Progress" has been printed in Modern Greek, by the Rev. S. Wilson.

GREAT BRITAIN AND IRELAND.

Scotland. The *Edinburgh Tract Society* has circulated during the past year 400,000 Tracts and books. There are also many other active Societies and Associations in Scotland.

Ireland. The *Religious Tract and Book Society for Ireland* continues its efficient operations. During the past year, its sales amounted to 458,778; and 27,587 Tracts were gratuitously distributed. A taste for reading appears to increase in Ireland as educa-

tion advances. The Roman Catholic priesthood have felt alarmed, and have exerted themselves to the utmost to oppose the progress of the truth, by every means in their power, from the mandates of their prelates, down to the personal exertions of the priests. The lower orders are forbidden to look into the Tracts, and neither persuasions nor menaces have been wanting to accomplish the object in view. Such opposition, although perhaps successful for a time, must ultimately prove inefficient. The Society has made to various institutions, as well as individuals in Ireland, who are engaged in making known the great truths of the gospel, grants amounting in the whole to nearly 70,000 Tracts.

England. A single individual in London, whose time is occupied in visiting hospitals, prisons, and workhouses, has distributed more than 70,000 Tracts during the past year; his reports are very interesting. At the *fairs* in London and its vicinity, 158,000 of the Society's publications have been circulated; 14,000 have been given to spectators at the execution of criminals; 32,000 to persons found violating the Sabbath-day; 30,000 to seamen and others engaged on the river Thames, and to mariners proceeding to different parts of the world; 4,000 to soldiers; 16,000 to the pensioners belonging to the Greenwich Hospital; and 34,000 to hop-pickers in Kent and Sussex.

AFRICAN INSTITUTION.

The anniversary meeting of this excellent Institution was held in London, on Friday, the 13th of May. His Royal Highness, the Duke of Gloucester took the chair; and amongst the many distinguished persons present, were the Earl of Clarendon, Lord Calthorpe, Lord Nugent, Mr. D. Sykes, M. P. and Mr. Fowell Buxton, M. P. all of whom addressed the meeting. The report gives a concise account of the proceedings of the British and Swedish governments in relation to the suppression of the slave trade, and of the negotiations between the British government and that of the United States. We have room only for a notice of the speeches of Lord Nugent and Mr. Buxton.

Lord Nugent, in moving one of the

resolutions, spoke nearly to the following effect:—My Hon. Friend, who has just spoken, enlarged on the barbarous horrors perpetrated on the African coast and the middle passage; allow me to travel to the opposite coast, and await the arrival of the slave vessel, to watch the emaciated beings, as their shrinking and worn-out forms are delivered over to the planter, who anxiously fixes on them his inhuman eye, and calculates their value by the quantity of suffering he thinks them able to endure. (Applause.) The colonial party, sir, cast on us the imputation of wishing, at one blow, suddenly, unpreparedly, and unguardedly, to effect the abolition of slavery. They charge us with the desire of effecting an immediate emancipation. We all know, sir, that the imputation is not true—that it has no foundation in fact. (Hear, hear.) We feel, sir, that the immediate abolition of that iniquitous system is not practicable; but the planters have their own reasons for what they have done; they say to us, "Speak out—tell us the exact period when you think the slaves ought to be emancipated:" they say so, for they know the difficulty in which we are placed, and that silence is imposed on us from a consideration of the class of people whose feelings we must manage with caution; and why? because of the crimes of their masters—crimes and atrocities perpetrated up to the present day, and of which, from generation to generation, their slaves have been the victims. (Applause.) They ask us to "speak out:" We can't; we are compelled to proceed cautiously for their sakes as well as for the slaves—we wish not to intoxicate with the full and inspiring draught of liberty those who hitherto have not enjoyed even the taste of justice. (Great Applause.) They talk, too, of the invasion of vested rights—of the sacred rights of property. From whom, sir, do we hear of the "invasion of vested rights"—of the "sacred rights of property?" Is it from those who drive their fellow-creatures with the lash? (Applause.) Is it from those who derive their right of property from original acts of spoliation? (Great Applause.) I know, sir, that individually they are innocent of the atrocities committed at a former period, and are not guilty of the crimes by which

their property was acquired. For these considerations I wish to speak of them tenderly: but when they come forward and talk of "right" and "justice," I confess I can no longer listen with temper. Sir, these terms are incompatible with slave labour. (Great applause.) They go further, and in the West Indies they talk of the Constitution, and the rights—"the chartered rights of the colonies!" They deny the lawfulness of our interference, when it is for the benefit of their slaves. They sanction, 'tis true, our protecting their lives; they feel no objection to our sending our troops to them, (applause,) but will not allow us to interfere with the right of tenure, which the planter enjoys, of inflicting the lash, the chain, and the branding iron, on 800,000 human beings. (Great applause.) Here, sir, I will, with your permission, read a copy of a protest entered into by the Assembly of Barbadoes against our interference. It is dated May 9, 1823, and is as follows:—"We solemnly protest, in the name of the Constitution, against any such interference as dangerous in principle, and subversive of chartered rights." What think you, sir, is the invasion of right of which they complain—what the interference against which they protest? It is, sir, with the practice of flogging female slaves. (Great applause.) And can you believe by whose name this precious document is signed?—*absit omen*? by the name of—Hampden! (Applause.) Not that Hampden of whom Akenside writes—

"That sacred name to freemen dear;"

not that

"—Village Hampden, who, with dauntless breast,
The little tyrant of his fields withstood;"

but of the rice field and the plantation: it is T. C. Hampden, of the Island of Barbadoes. (Immense cheering.) Yes, sir, this is the person who protests against our interference with the branding-iron, the cart-whip, and the chain. (Hear, hear.) Sir, I leave these assemblies to their insignificance—I commit all to their obscurity, from the Assembly of the great Island of Jamaica, down to that of St. Kitt's. (A laugh.) We leave them to their patriarchal claims over their slaves. Sir, when these persons come to ask for measures of relief, we should answer them thus;

"We will give you such advantages, provided you produce to us some legislative enactment for the relief of your slaves—we will accede to your wishes when we find you adopt measures to ameliorate the condition of these wretched beings." A certain class of persons, sir, in this country say, and with a degree of confidence truly astonishing, that the condition of the slaves is preferable to that of English labourers. I feel, sir, as much as any individual, the degraded state of the agricultural population—I feel for distresses brought on them by the poor laws and other causes. But, sir, slavery!—(applause)—Good God! how can they speak so! My Honourable Friend has said, and said truly, that description fails when illustrations serve. We, sir, never have seen slavery face to face, thanks to those laws which placed the family of your Royal Highness on the throne, which are to us the surest pledge of the security of our liberties, and the preservation of our rights! (Great cheering.) We, sir, have never seen slavery, and like the great and awful visitations of nature, such as earthquakes or volcanoes, it can be but ill described. Let us for a moment suppose the case of the wretched being returning to his miserable hut, after the toil of a hot and scorching day; let him hear the sound of the lash, and see the cart-whip about to fall on the naked shoulders of his wife and daughter; let us fancy him seize the first weapon that presents itself, and strike to the ground the inhuman monster, for the spirit of man often lurks in a slave's breast, and wrongs may awaken that ardour which years of degradation and of wretchedness have not entirely quenched: such conduct would be looked on as mutiny, and within a short period he is to be seen hanging at the door of his cabin, before the eyes of his family, and of that wife whom he sought to protect. This, sir, is slavery. I have not the merit of inventing the illustration, as the wretched instance of atrocious cruelty actually occurred not more than four years ago. In some colonies the slaves are allowed to marry, and the planters claim great credit for granting such a mighty indulgence. But what is marriage to them? to see their wives, the tender partners of their affections—and what is marriage without the susceptibility of affection, and he should

say that it is the possession of those fine feelings which forms the line of demarcation between man and savage—(applause)—to see his wife toil without remission, and drag on a wretched existence—to see his child handed down with the brand of slavery on its forehead—to see in him not the child of hope but of wretchedness, the inheritor of his father's misery, perhaps the partner of his slavery? (Applause.) Can it be credited that such persons, as well as their masters, are the subjects of the British Crown? In the name of God, I do entreat this Meeting to persevere in their exertions, not to mitigate, but to eradicate slavery. (Hear, hear.) To eradicate slowly, but effectually, even the very name of a crime more atrocious than the ear of man has ever heard of or his imagination can well conceive. (Great applause.) We confine not our efforts to Africa—we seek to destroy slavery wherever it exists. We are paying dear for its continuance, for, sir, it is opposed to every principle of independent commerce. The institutions of this country extended to the West Indies, where slavery prevailed, were a curse instead of a blessing. Their Assemblies there were not wholesome institutions, for they had not a free constituency; neither was trial by jury a blessing to them who did not enjoy freedom, for justice and mercy did not temper their decisions. (Applause.) The Noble Lord concluded by moving the following Resolution:—

“*Resolved*—That this Meeting has heard with peculiar satisfaction, that so respectable a body of merchants and bankers of Paris have presented a petition to both Chambers on the subject of the Slave Trade, praying an inquiry into the truth of the charges brought against their countrymen: and remonstrating on the insufficiency of their legislative prohibitions: and this meeting trusts they will not relax in their generous endeavours till they have put down these criminal traffickers in blood by the force of public opinion, and have also succeeded in removing its present scandal from the law and character of France.”

After some introductory observations, Mr. Buxton said, there was no language he could repeat, that would adequately designate this horrible traffic—no term of any language that was not tame and nerveless, and that did

not fail in conveying the feelings of horror which they all entertained of slavery and the miseries that accompanied it. (Hear, hear.) We hate wrong—we hate oppression—we hate fraud and perjury; these we hate severally, but what term shall we apply to a system which embraces and unites in itself the combination of all these calamities and crimes? (hear) and all these were found united in slavery. (Applause.)

Mr. B. then read the following account of an incident which recently occurred on the coast of Africa, from the letter of a respectable gentleman, who states that it fell under his own observation, and vouches for its authenticity:

King Boatswain, our most powerful supporter and steady friend among the natives (so he has uniformly shown himself) received a quantity of goods on trust for a French slaver, for which he stipulated to pay young slaves. He makes it a point of honour to be punctual to his engagements. The time was at hand when he expected the return of the slaver; he had not the slaves. Looking around on the peaceable tribes about him for his victims, he singled out the Queahs, a small agricultural and trading people, of most inoffensive character. His warriors were skilfully distributed to the different hamlets, and making a simultaneous assault on the sleeping occupants in the dead of the night, accomplished, without difficulty or resistance, in one hour, the annihilation of the whole tribe.—Every adult, man and woman, was murdered—every hut fired; very young children generally shared the fate of their parents. The boys and girls alone were preserved to pay the Frenchman!”

Mr. B. wanted words to express the indignation he felt at the sufferings of these wretched creatures; and still less could he restrain his feelings, when he remembered that these cruelties were executed by European wretches, who deserved the deep execration of every friend to humanity. The infernal traffic was promoted by European villains—by Kings and Princes—Most Catholic Monarchs and immaculate Ministers—by the props of the gospel. (Great applause.) At Paris and Madrid were to be found the real authors of these abominable crimes. (Applause.)

To show the extent to which the slave trade is still carried on by France, and Spain, Mr. B. read the following extract of a letter, from Sir Charles Stuart, the British Ambassador at Paris.

"It is clearly ascertained, by inquiries made on the spot, and on the adjacent coast, by his Majesty's cruisers, that the number of slave cargoes taken out of the River Bonny, in the preceding year, amounted actually to one hundred and ninety; and a similar return from the Calabar, for the like period, made a total for that river alone, of one hundred and sixty-two."

So that from two inconsiderable streams hardly visible on the map, no less than 352 cargoes were embarked; if on board each ship there were 300, the whole number of those unfortunate beings led off to slavery in one year, was 105,600. What mind could grasp or embrace such a fact as that? He wanted the power of comprehension to conceive all the murders, the countless miseries, the atrocities, and devastation, which must have been committed in the enslaving such a number of beings. Language failed to express his emotion. If they could not embrace one single instance—if they could not imagine the cruelties which were confined to one quarter of Africa, how could they bring themselves to imagine what may be perpetrated within the entire range of that most iniquitous and revolting traffic? If the Meeting kept in mind that not a single day passed but some horror of this nature was occurring, what must be their feelings? Perhaps at that very moment the slave ship was on her passage, and some wretched beings in the hold, crying out for water, and answered by the foul-mouthed curse of the despotic and savage commander.

With respect to the question "Can the British people do any thing themselves, for the suppression of the slave trade?" Mr. B. observed—

Yes, for slavery existed in their own colonies. To extinguish slavery was the most effectual mode of abolishing the Slave Trade. Already they had given it a death blow from which it could not recover. He entertained great hopes from the introduction of the system of free labour, for the Slave Trade was incompatible with free labour. With regard to the resolution which some well-intentioned persons

had come to, of not consuming sugar, the produce of slave labour, he had merely to say, that he would withhold his concurrence from it, until he saw the course Government pursued. If they did not adopt some measure to abolish the slave trade, not only he, but he thought every honest and conscientious man was bound to abstain from the use of sugar, the produce of slave labour. (Applause.)—*N. Y. Obs.*

MISSIONS OF THE UNITED BRETHREN.

FROM letters of the Missionaries at Labrador, addressed to the Society for the furtherance of the gospel, and published in the United Brethren's Missionary Intelligencer, we make the following extracts. The first letter is dated,

"OKKAK, July 29, 1824.

"DEAREST BRETHREN,

"The 13th of July was the happy day on which the Harmony arrived and cast anchor in our harbour. This was indeed an unexpected event, for as long as the Mission has existed, the ship has never arrived so early. Filled with joy and gratitude, for this repeated proof of God's mercy, we offered up thanks and praise for the preservation of the ship and her company, both on her voyage home last year, and her safe and expeditious passage to us.

"We thank you in particular, for having so generously attended to our wish, and printed for the use of our Esquimaux congregation, the new and improved hymn-book. They will rejoice to receive it; and we trust that its use will be attended with a special blessing; and that the glorious subject of the life, death, atonement, and merits of our Saviour, will be proclaimed in the songs and praises of our dear people, with renewed ardour and delight. All those who have so kindly laboured, and contributed towards promoting this beautiful part of our worship, will also rejoice to join the saved from among the Esquimaux nation, in singing the eternal song before the throne of the Lamb.

"On the 12th of May, we called to mind the peculiar mercies experienced by the church to which we belong, now for a century since its renewal. When we consider, with what patience and grace the Lord has led us, as a people, and sent us to proclaim his gospel to so

many wretched, benighted, and abandoned heathens, we are astonished that he should have chosen such poor unworthy creatures, as we feel ourselves to be, to take share in that great work.

"To the praise of his grace, we have again the satisfaction to inform you, that he has carried on his work here, at Okkak, during the year past without intermission. We have enjoyed true spiritual feasts on those days when we met to celebrate the Lord's supper, to administer the sacrament of holy baptism, as well as at confirmations, receptions into the congregation, and on other occasions, when his presence cheered our souls, and filled us with renewed courage to proceed in our labours. Those brethren who had charge of the schools, give the best testimony to the youth of both sexes, for diligence and good behaviour. When we spoke with the individuals, previous to the holy communion, or before prayer days, we had frequent opportunities to observe their growth in grace and in the knowledge of themselves. Not a few have advanced in the privileges of the Church, and the new people show much earnestness in seeking to know the way of salvation.

"At the conclusion of the year 1823, the number of inhabitants at Okkak was 328: 43 more than last year; 133 adults are baptized, and of these 88 are communicants; besides whom we have 104 baptized children, and 19 candidates for baptism. The rest are new people. Since the ship left us last year, twelve adults and four children have departed this life, of whom we may truly say that they all gave full evidence of their reliance on the merits of Christ, and rejoiced in the hope of living with him for ever. Twelve children were born. From Easter 1823, to Easter 1824, nine adults were baptized, thirteen were admitted to the Lord's Supper, and five young persons, baptized as children, were received into the congregation. The Esquimaux residing at Kangertluksoak, about twenty in number, have declared their intention to move hither. May they all hear and believe, and give their hearts to our Saviour.

"We feel much obliged to our dear friends at Fairfield and its vicinity, for sending us a sufficient supply of planks for benches in our new church. We and our people beg to return them our best thanks for so valuable a gift.

"In February, an epidemical disorder appeared among the Esquimaux. It was attended with a violent cold in the head, cough, and pleurisy. Many suffered severely from it; and from the 14th of April, to the 1st of July, it carried off ten adults and four children. Among the latter was Adam Frederick Kunath, about two years old, who departed on the 4th of June. Some of us were attacked, and suffered more or less; but now, by God's mercy, we are all well in health. At Sæglek, many Esquimaux were seized, and some died of it. Those in the north, as well as our own people had no want of food. Our Esquimaux found a dead whale, fifty-six feet in length; and those of Sæglek another, of about the same size. But neither in nets, nor in kayaks, did they get any considerable number of seals.

"The cold, last winter was intense. For a long time, Fahrenheit's thermometer sunk to 20, 30, and 38 below 0. A great quantity of snow fell; and the cold weather lasted so long, that our gardens present but a poor prospect as to a good crop of vegetables."

The Missionaries at Nain, in a letter, dated August 9, 1824, say, "We are truly thankful, that in the hearts of our young people, the Spirit of God has begun a good work, insomuch that we have the best hopes that they will become the property of Jesus. His blessing has also been upon our schools, which were diligently attended. Many, on hearing or reading the sacred Scriptures, were deeply affected. Twelve persons from among the heathen have come to reside here; nine were admitted candidates for baptism; seven adults and five children were baptized, and seven became partakers of the Lord's Supper. At the close of 1823, 192 persons lived at Nain, of whom 46 are communicants; 114 baptized adults and children, and the rest new people.

"One of the Esquimaux was lost in the ice. An old woman, who with particular obstinacy, used to resist all instruction, and turned a deaf ear to every exhortation to consider the state of her soul, and the importance of eternal things, was at length so much astonished and overpowered, by the grace of the Lord, made manifest in the walk and conversation of those living with her in the same house, that in her last days she cried to the Lord for mercy,

confessed Jesus the crucified to be her only Saviour, and died calling on his name. We thank you for your approbation of our attempts to teach our young people to perform sacred music, since many of them have so much talent for it. Brother Glitsch has been indefatigable and very successful in their instruction; and our worship has, on various occasions, been greatly enlivened by their performances. Our church-bell having last November become unserviceable, we request you to send us a new one, of somewhat larger size.

"As to the external support of our people, we give thanks for the goodness of God our Heavenly Father, displayed towards them; for though last Autumn the seal catching in kayaks failed, and distress might have ensued on that account, a sufficient number of these creatures were taken in nets to prevent actual want, and a whale, about 38 feet in length, was found dead on the coast. After Easter, when there appeared again a want of food, the Esquimaux had considerable success in catching seals on the outer rim of the ice. Thus mercifully does the Lord supply the necessities of those that put their trust in him.

From Hopedale, in Labrador, the Missionaries write, August 20, 1824, "As to the state of our Esquimaux

congregation, we may declare with truth, that the doctrine of Jesus, of his incarnation, suffering, death, and resurrection, has never ceased to approve itself as the power of God, to which more particularly our communicants bear witness, in their lives and conversation. A special blessing has rested upon the celebration of the festival and memorable days of our Church, of the Lord's Supper, baptismal transactions, and receptions into the congregation. The schools have likewise been abundantly blessed, and we have the best hopes, that the good seed of the word sown in the hearts of the children, will bear fruit in due season. Last winter, five adults, and five children were baptized, seven persons were received, five admitted as candidates for the Holy Communion, and three as partakers. Our congregation consists of 59 communicants, 9 candidates, 27 baptized adults, not yet communicants, 7 candidates for baptism, and 83 children of both sexes; in all of 185 persons; six more than last year.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

In June.

To the American Education Society, \$1079. To the American Board, \$5342.89. To the United Foreign Missionary Society, \$2743.07.

ORDINATIONS AND INSTALLATIONS.

June 9.—The Rev. JAMES OLMSTED, as Pastor of a church in Perry county, Pennsylvania. Sermon by the Rev. Henry R. Wilson.

June 17.—The Rev. JAMES WESTON was installed Pastor of the First Congregational Church in Lebanon, Me. Sermon by the Rev. C. Marsh of Sandford.

June 26.—The Rev. THOMAS M. WASHINGTON, as an Evangelist.

June 22.—The Rev. THOMAS JAMESON, as colleague with the Rev. Thom-

as Lancaster, Pastor of the Church in Scarborough, Me. Sermon by the Rev. Dr. Payson, of Portland.

July 6.—The Rev. STEPHEN MORSE, over the Congregational church at Merrimack, N. H.

July 6.—The Rev. JOB CUSHMAN, over the Congregational Church in Springfield, N. H.

July 6.—The Rev. FRANCIS NORWOOD, over the Congregational Church at Meredith Bridge Village.

ANSWERS TO CORRESPONDENTS.

L. D. D. came too late for a place in this number.—S. M. B. and E. X. D. are received.

The writer of the article on Lyric Poetry must excuse any errors he may discover, especially in his references; his manuscript was unfortunately mislaid before the printed copy had been corrected by it.